

MATERIALS FOR THE HISTORY  
OF THE TEXT OF THE QUR'ĀN

# MATERIALS FOR THE HISTORY OF THE TEXT OF THE QUR'ĀN

## THE OLD CODICES

THE KITĀB AL-MAṢĀHIF OF IBN ABĪ DĀWŪD TOGETHER  
WITH A COLLECTION OF THE VARIANT READINGS FROM  
THE CODICES OF IBN MA'SŪD, UBĀI, 'ALĪ, IBN 'ABBĀS,  
ANAS, ABŪ MŪSĀ AND OTHER EARLY QUR'ĀNIC AUTHOR-  
ITIES WHICH PRESENT A TYPE OF TEXT ANTERIOR TO  
THAT OF THE CANONICAL TEXT OF 'UTHMĀN

EDITED BY

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PRINTED FOR THE TRUSTEES OF THE "DE GORJE FUND"  
N° XI



LEIDEN  
E. J. BRILL  
1937

PARENTIBUS CARISSIMIS  
 FILIUS  
 CARITATIS EXEMPLIS  
 SACERDOS  
 PRIMIS MAGISTRIS  
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 HAS PRIMITIAS  
 AUCTOR  
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PRINTED IN THE NETHERLANDS

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## PREFACE

The material in the present volume is offered to students of Islam as a contribution to the problem of the history of the Qur'ān text. For many years the present writer has been collecting materials for a critical text of the Qur'ān, and in 1926 agreed with the late Prof. BERGSTRÄSSER to collaborate in the much bigger task of preparing an Archive of materials from which it might be some day possible to write the history of the development of the Qur'ānic text. It is hoped that it will be possible to publish shortly, as one step in that plan, a text of the Qur'ān with apparatus criticus giving the writer's collections of textual variants gathered from the Commentaries, Lexica, Qirā'at books and such sources. Meanwhile Dr PRETZL, BERGSTRÄSSER's successor at Munich, has begun to organize the Archive for the Korankommission set up by the Bavarian Academy at BERGSTRÄSSER's initiation, and has already assembled a goodly collection of photographs of early Kūfic Codices and early unpublished *qirā'at* works.

The need of the moment is the publication of material that will bring the subject into discussion amongst Islamic scholars. This is a field of Islamic study which offers almost unbroken ground, and presents numerous problems for investigation. One of them is the question of the Old Codices which represented the pre-'Uthmānic stage of the Qur'ān text. It was the merest chance that led the present writer to unearth the MS of the *Kitāb al-Maṣāḥif* of Ibn Abī Dāwūd which now lies in the Zāhiriya Library at Damascus, and which is apparently the sole surviving example of the little group of *Maṣāḥif* books which studied the state of the Qur'ān text prior to its canonization in the standard text of 'Uthmān.

The text of this work of Ibn Abī Dāwūd is presented here as accurately as it can be settled on the basis of this unique MS.



The MS is an early one finished on the 17<sup>th</sup> of Jumādā al-Ākhira of the year 382 A.H = 1283 A.D, and with every *juz'* are given the *isnāds* of the authorities through whom the text had descended.

The original from which this text was copied had apparently lost some leaves and suffered some disarrangement. The only serious case of such disarrangement where part of the material of one chapter is found inserted into and breaking the connection of another chapter, has been tacitly corrected in this edition. The MS also contains a number of explanatory interpolations which in this edition have been enclosed in square brackets [ ], round brackets ( ) being used for small particles etc. which had dropped out through the negligence of the scribe. The Zāhiriya MS is imperfect at the beginning, but probably only one or two leaves are missing. In its present state it consists of 100 folios 17 × 10 cm, the text varying from 21 to 23 lines to the page.

The MS as a whole is well written though sparingly pointed, so that the difficulties of establishing the text are mostly such as arise from the nature of the subject matter. Occasionally a later hand has inserted vowels or made a correction on the margin, not always happily. The greatest difficulty has been with the *isnāds* quoted by the author, and although all available controls were applied to them, there may still be some that will not stand the scrutiny of *isnad* critics. The assistance of Muslim savants in this matter was not very helpful for we could not overcome the principle that every *isnad* that led to a statement at variance with orthodoxy was ipso facto condemned.

Much of the material given by Ibn Abī Dāwūd regarding the history of the text of the Qur'ān, though extremely unorthodox, yet agrees so closely with conclusions one had reached from quite other directions that one feels confident in making use of it, however weak orthodoxy may consider its *isnāds* to be. It seemed therefore, important to expose the text at once to the criticism of scholarship. The most significant material, naturally, is that concerning the Old Codices, and for this reason the text itself has been prefaced by a collection of the textual variants that have survived to us from the various non-ʿUthmānic Codices, whether

primary or secondary. In the cases of Ibn Masʿūd and Ubai b. Kaʿb, whose readings are important from another point of view, all the readings have been given, but in the others as a rule only those variants which assume a consonantal text differing in some respect from the standard text of ʿUthmān. The standard text is quoted from the Egyptian standard edition of 1342, though I have not slavishly followed its orthography, intelligibility being more important than consistency. The verses are quoted according to the Kūfan verse numbering given in the 1342 edition followed by the number of the verse in FLÜGEL's edition; where FLÜGEL's numbering agrees with the Kūfan numbering only one verse number is given.

These variants from the Old Codices have been read over with several Muslim savants in the East, in the hope of testing them by the criticism of those whose acquaintance with the text is more intimate than any Western scholar can hope to attain. Invariably these savants took the position that the ʿUthmānic text is perfect and unchallengeable, and the variants must therefore be regarded as conscious or unconscious corruptions of this text. Some contested the authenticity of the variants, arguing that they were nothing more than deliberate tampering with the text by later heretics who sought to gain currency for their heretical readings by attributing them to these ancient authorities. Others, though they were but few, were willing to admit the variants, but explained them by the theory that in the early days many of the Companions made for themselves copies of the Qur'ān in which they inserted for their own private edification many explanatory additions, synonyms for words that they did not fully understand, and such like annotations. The text they recited, however, was the original text as it was delivered by the Prophet and afterwards written out officially by ʿUthmān. Thus the variants that have come down from them are only those little peculiarities that were remembered as having been in their private copies, and so have no value whatever for the study of the text.

Modern scholarship naturally cannot accept so easy a way out of the difficulty, for it is quite clear that the text which ʿUthmān

canonized was only one out of many rival texts, and we needs must investigate what went before the canonical text. On the one hand it seems likely that in canonizing the Madinan text-tradition, 'Uthmān was choosing the text that had all the chances of being nearest the original. On the other hand there is grave suspicion that 'Uthmān may have seriously edited the text that he canonized. It was therefore worth attempting an assembling of all the material that has survived from the rival texts. It is unfortunate that not sufficient has survived to enable us to get a real picture of the text of anyone of them. Such material as is available at the moment, however, is here offered to the criticism of scholars. Some of the variants seem linguistically impossible, and indeed are occasionally noted as such in the sources which quote them. Some give one the impression of being the inventions of later philologists who fathered their inventions on these early authorities. The great majority, however, merit consideration as genuine survivals from the pre-'Uthmānic stage of the text, though only after they have passed the most searching criticism of modern scholarship by scholars approaching them from different points of view, shall we be free to use them in the attempted reconstruction of the history of the text.

If sufficient interest is created among students of Islam to enable systematic search to be made, it is possible that we may yet recover some of the other *Maṣāḥif* books or copies of some of the early *qir'āt* works of ad-Dānī, al-Mahdawī, al-Ahwāzī or Ibn 'Atīya.

My special thanks are due to two Oriental savants, Mūsā Jārullah Rostovdānī of Kazān and Shaikh Sayyid Nawwār of Cairo, both of whom have read with me all the *shādhah qir'āt* from the Old Codices and taught me many things that a Christian can hardly learn for himself. Thanks also are due to Dr OTTO PRETZL who photographed for me the Zāhiriya MS and to Amīn al-Khānījī for his personal care over the printing of the Arabic text in Cairo. Finally there is due an expression of thanks to the Trustees of the de Goeje Foundation whose generosity made possible the publication of the volume in its present form.

Cairo, 1936

ARTHUR JEFFERY

## INTRODUCTION

Critical investigation of the text of the Qur'ān is a study which is still in its infancy. Within the fold of Islam it seems never to have attracted much attention. The growth of the Qur'ān is evidence that there was some interest in the question in the early days of Islam<sup>1)</sup> but with the fixing of the text *ne varietur* by the Wazīrs Ibn Muqla and Ibn 'Isā in 322 A.H. at the insistence and with the help of the savant Ibn Mujāhid († 324)<sup>2)</sup>, and the examples made of Ibn Miqsam († 362) and the unfortunate Ibn Shanabūdh († 328) who persisted in making use of the old readings after this fixing of the text<sup>3)</sup>, such interest as there was seems to have come to an end. Variant readings within the limits of the Seven systems<sup>4)</sup> that were admitted as canonical by the decision of Ibn Mujāhid naturally continued to be studied by a limited group of scholars, and the readings of the other uncanonical Readers occasionally received attention, more parti-

<sup>1)</sup> *Fihrist* 36 mentions a number of works on *Ikhtilāf al-Maṣāḥif*, such as those by Ibn 'Amir († 118), al-Farrā' († 207), Khalaf b. Hishām († 229), al-Madā'īnī († 231), al-Warrāq and one Muḥammad b. 'Abd ar-Rahmān. There was also a work with a similar title by Abū Hātim († 248) cf. *Fihrist* 59<sup>2</sup>, a work derived from al-Kisā'i († 189) entitled *Kitāb Ikhtilāf Maṣāḥif Ahl al-Madīna wa Ahl al-Kūfa wa Ahl al-Baṣra 'an al-Kisā'i*, and a *Kitāb al-Maṣāḥif wa 'l-Hijā'* by Muḥammad b. 'Isā al-Isfahānī († 253). Ibn Miqsam († 362) is also said to have composed a *Kitāb al-Maṣāḥif* (*Fihrist* 33<sup>6</sup>), but the three famous *Maṣāḥif*-books were those of Ibn Abī Dāwūd († 316), Ibn al-Anbārī († 327) and Ibn Ashta al-Isfahānī († 360), cf. *Itqān* 13.

<sup>2)</sup> Vide Massignon's *al-Hallāj*, I, 241 and Bergsträsser, *Geschichte des Qorantexts*, 152 ff. Some account of the man will be found in al-Khaṭīb, *Tārīkh Baghdād*, V, 144—148, Yāqūt, *Irshād*, II, 116—119, and Ibn al-Jazarī, *Ṭabaqāt*, I, 139—142, No. 663.

<sup>3)</sup> On Ibn Miqsam see Yāqūt, *Irshād*, VI, 499; Ibn al-Jazarī, *Ṭabaqāt*, No. 2945; Miskawaihi *Tajārīb* (ed. Amedroz), I, 285; and on Ibn Shanabūdh see Ibn Khālikān (tr. de Slane), III, 16—18; Yāqūt, *Irshād*, VI, 302—304 and Ibn al-Jazarī, *Ṭabaqāt*, No. 2707.

<sup>4)</sup> The Seven were Nāfi' of Madīna († 169), Ibn Kathīr of Mecca († 120), Ibn 'Amir of Damascus († 118), Abū 'Amr of Baṣra († 154), 'Āṣim of Kūfa († 128), Ḥamza of Kūfa († 158) and al-Kisā'i of Kūfa († 189).

cularly the systems of the Ten<sup>1)</sup> and the Fourteen<sup>2)</sup>, who were nearest to canonical position, though at times others also were included<sup>3)</sup>. No definite attempt, however, was made to construct any type of critical text of the Qurʾān<sup>4)</sup>, and for the most part textual studies were confined to questions of orthography (*rasm*) and pause (*waqf*). Thus the older variants, even though they were known to be represented in some of the older Codices, for the most part survived only in the works of two classes of savants, firstly certain exegetes who were interested in the theological implications of such variants, and secondly the philologists who quoted them as grammatical or lexical examples.

It is thus that in the Qurʾān Commentaries of az-Zamakhsharī († 538)<sup>5)</sup>, of Abū Hayyān of Andalus († 745)<sup>6)</sup>, and the more recent Yemenite writer ash-Shawkānī († 1250)<sup>7)</sup> who seems to have used some good old sources no longer available to Western scholars, we find recorded a goodly number of old variants representing a different type of consonantal text from that officially known as the ʿUthmānic text, and in the philological works of such writers as al-ʿUkbarī († 616) the blind philologist

1) To the Seven were added Abū Jaʿfar of Madīna († 130), Khalaf of Kūfa († 229) and Yaʿqūb of Baṣra († 205) to make the Ten. Islamic scholarship is still divided over the question as to whether seven only or all ten are canonical.

2) To the Ten were added Ibn Muḥaisin of Mecca († 123), al-Yazidī of Baṣra († 202), al-Ḥasan of Baṣra († 110) and al-Aʿmash of Kūfa († 148) to make the Fourteen.

3) We hear of books composed on the Eight Readers, the Eleven Readers, the Thirteen Readers, and sometimes these included Readers not in the usual lists as given above. Thus the *Rauḍat al-Huffāz* of al-Muʿaddil includes the readings of Ḥumaid b. Qais, Ibn as-Samaifaʿ and Ṭalḥa b. Muṣarrif (see Pretzl "Die Wissenschaft der Koranlesung" in *Islamica*, VI, p. 43). Also the Cairo MS of the *Sūq al-ʿArūs* of Abū Maʿshar al-Ṭabarī contains numerous *mukhtārāt* beyond the canonical authorities, and the lost *Kāmil* of al-Hudhali, though it is a work on the Ten, is said to have contained readings of forty extra Readers (*Nashr* I, 90).

4) A possible exception is the case of Abū Mūsā al-Qazwīnī to whom my attention has been drawn by Prof. Massignon, and who seems to have prepared a text in which varied coloured dots represented alternative readings in the text. Some samples of this process are actually found in some Kūfic Codices of the Third and Fourth Centuries, but so far as I know never consistently carried out.

5) The *Kashshāf*, ed. Nassau Lees, Calcutta, 1856.

6) *Al-Baḥr al-Muḥīṭ*, 8 vols., Cairo, 1328 A.H. printed at the charges of the Sulṭān of Morocco, and unfortunately in the latter volumes printed in great haste and consequent inaccuracy.

7) *Faṭḥ al-Qadīr*, 5 vols., Cairo 1349. In his MS the author used the text of Warsh ʿan Nāfiʿ, i. e. the Madīnan text tradition, but in the printing of this edition the publishers have stupidly changed it in every case to the Kūfan text tradition of Ḥafṣ ʿan ʿĀṣim which is the one current in Egypt at the present day.

of Baghdād<sup>1)</sup>, Ibn Khālawaih († 370)<sup>2)</sup> the savant of the Hamdānīd Court of Saif ad-Dawla at Aleppo, and the even more famous Ibn Jinnī († 392)<sup>3)</sup>, a not inconsiderable amount of such material has been preserved, which in some cases, indeed, proves to be one source from which it came to the Exegetes.

To apply this material to a critical investigation of the text of the Qurʾān seems never to have occupied the attention of any Muslim writer. In the *Itqān*<sup>4)</sup>, as-Suyūṭī's great compendium of Muslim Qurʾānic science, we have recorded a great deal that concerns matters of the Muslim Massora, matters of considerable interest for the history of the exegesis of the Qurʾān, but very little that bears on the investigation of the text.

Nor has the subject attracted much attention in the West. Nöldeke opened it up in 1860 in the first edition of his *Geschichte des Qorāns*, and Goldziher drew attention to its importance in the first lecture of his *Richtungen*<sup>5)</sup>, but it received no systematic treatment until Bergsträsser undertook his *Geschichte des Qorantexts*<sup>6)</sup> as the third part of the revised edition of

1) *At-Tibyan fi 'l-I'rāb wa 'l-Qirā'āt fi Jamī' al-Qurʾān* on the margin of Jamal's supercommentary to Jalalain, 4 vols., Cairo 1348. (It was also printed separately at Cairo in 1302 and 1306, and with Jamal at Teheran in 1860 A.D.). Of his *I'rāb al-Qirā'āt ash-Shādhidha* there is a broken MS in the possession of Dr. Yahuda of London and a complete MS discovered by the present writer in the East and now in the Mingana collection at Selly Oak.

2) *Ibn Khālawaih's Sammlung nichtkanonischer Koranlesarten*, herausgegeben von G. Bergsträsser, Stambul 1934. (*Bibliotheca Islamica*, VII). There are also variants recorded in his *I'rāb Thalāthim Suwar* of which three MSS are known.

3) *Nichtkanonische Koranlesarten im Muḥtasab des Ibn Jinnī*, von G. Bergsträsser, München 1933. (*Sitzungsberichte der Bayerischen Akademie der Wissenschaften* 1933, Heft 2). There are good MSS of the *Muḥtasab* now available and it is hoped that the complete text may be published shortly. It is probable that other works of Ibn Jinnī would repay examination for there are not a few uncanonical variants quoted in the Commentaries from Ibn Jinnī which do not figure in Bergsträsser's lists.

4) *Suyūṭī's Itqān on the Exegetical Sciences of the Qurʾān*, ed. A. Sprenger, Calcutta 1857. (*Bibliotheca Indica*).

The recent work of az-Zanjānī, *Tārīkh al-Qurʾān*, Cairo 1935, may perhaps represent the beginning of a new day. The author is visibly inspired by Western work on the Qurʾān, and although bound hand and foot by the necessity of defending the orthodox position, he has made a useful assemblage of material from which others may start.

5) *Die Richtungen der islamischen Koranauslegung*, Leiden 1920, being the Olaus-Petri Lectures at Upsala, published as No. VI of the De-Goeje Foundation.

6) Erste Lieferung 1926: zweite Lieferung 1929: the third and concluding section has now been issued by his pupil and successor at München, Dr. O. Pretzl. Bergsträsser envisaged a much larger plan for a history of the text of the Qurʾān based

Nöldeke's work, and with characteristic thoroughness began to work down to bed-rock on the subject. It is an extraordinary thing that we still have no critical text of the Qur'ān for common use. Flügel's edition which has been so widely used and so often reprinted, is really a very poor text, for it neither represents any one pure type of Oriental text tradition, nor is the eclectic text he prints formed on any ascertainable scientific basis. Some of the Kazan lithographs<sup>1)</sup> make an attempt at giving the Seven canonical systems on the margin, but only very incompletely. The same is true of the curious Teheran lithograph of 1323, which prints parts of the text in Kufic script (with interlinear naskhi) and parts in ordinary script, with a selection of the Seven on the margins. The best text so far available is the Egyptian standard edition of 1342 (1923)<sup>2)</sup> of which there are several later prints. This edition attempts to present a pure type of text according to one tradition of the Kūfan school as represented by Ḥaṣṣ 'an 'Aṣim, though unfortunately some corruptions have crept in owing to the use by its editors of younger authorities on the Kūfan tradition instead of going back to older and better sources<sup>3)</sup>.

The orthodox Muslim theory of the text is well known. According to this theory the Prophet arranged to have the revelations written down immediately they were revealed and used to collate once every year with the Angel Gabriel the material that had

on an assemblage of materials on a vast scale, and of which the publication of a critical text of the Qur'ān by the present writer was to form part. (See his preliminary statement, "Plan eines Apparatus Criticus zum Qoran" in the Sitzungsberichte of the Bavarian Academy, 1930, Heft 7). The tragedy of the summer of 1933 which deprived Germany of one of her finest Arabists and the writer of a close personal friend, has necessarily delayed this project and somewhat changed it. Dr. Pretzl, however, has undertaken to continue with the plan and a new scheme for it is being elaborated. (See Pretzl, "Die Fortführung des apparatus criticus zum Koran" in *Sitzb. Bayer. Akad.* 1934, Heft 2).

<sup>1)</sup> E.g. the folio edition of 1857.

<sup>2)</sup> Bergsträsser has given an account of it in *Der Islam*, XX (1932), Heft 1 in his article "Koranlesung in Kairo".

<sup>3)</sup> Two of these older sources have been made available in careful editions in the *Bibliotheca Islamica* by Dr. Otto Pretzl, viz. the *Taisir* and the *Muqni* of ad-Dānī († 444) the Spanish Muslim savant. — *Das Lehrbuch der Sieben Koranlesungen von Abū 'Amr ad-Dānī*, 1930, and *Orthographie und Punktierung des Korans: zwei Schriften von Abū 'Amr ad-Dānī*, 1932. In the "Anmerkungen" to this latter text Pretzl notes a number of cases where the editors of the Egyptian standard text have deviated from the older tradition.

thus far been revealed. In the last year of his life they so collated it twice<sup>1)</sup>. When the Prophet died the text of the Qur'ān was thus already fixed, and all the material gathered in an orderly fashion though it had not yet been written out, at least not in book form. Under the Caliphate of Abū Bakr took place the writing of it out in a first official recension. Later, in the Caliphate of 'Uthmān it was discovered that all sorts of dialectal peculiarities had crept into the recitation of the text, so 'Uthmān formed a Committee, borrowed from Ḥaṣṣa the copy made by Abū Bakr, and on its basis had a standard Codex written out in the pure dialect of Quraish. Copies of this were made and sent to the chief centres of the Muslim empire where they became Metropolitan Codices, and all other Codices that had been formed were ordered to be burned. This was the Second Recension and all modern editions produced in the East are supposed to be exact reproductions of the text (though not of the form) of this 'Uthmānic Recension<sup>2)</sup>.

Very little examination is needed to reveal the fact that this account is largely fictitious. Nothing is more certain than that when the Prophet died there was no collected, arranged, collated body of revelations. Recent research by Dr. Bell of Edinburgh and Prof. Torrey of Yale has suggested that there is internal evidence in the Qur'ān itself that the Prophet kept in his own care a considerable mass of revelation material belonging to various periods of his activity, some of it in revised and some of it in unrevised form, and that this material was to form the basis of the *Kitāb* he wished to give his community before he died. Death, however, overtook him before anything was done about the matter. If this is so we are at a loss to know what became of this material, which obviously would have been the community's most precious legacy<sup>3)</sup>. The earliest strata of tradition

<sup>1)</sup> *Itqān*, 146.

<sup>2)</sup> Thus in the Preface to the above-mentioned Egyptian Standard edition (student's edition of 1344) we read —

"Its consonantal text has been taken from what the Massoretes have handed down as to the Codices which 'Uthmān b. 'Affān sent to Baṣra, Kūfa, Damascus and Mecca, the Codex which he appointed for the people of Madīna, and that which he kept for himself, and from the Codices which have been copied from them".

<sup>3)</sup> There is a Shi'a tradition (Kāshānī, *Ṣaḥīḥ*, p. 9) that before his death the Prophet

available to us make it quite certain that there was no Qurʾān left ready as a heritage for the community. The Prophet had proclaimed his messages orally, and, except in the latter period of his ministry, whether they were recorded or not was often a matter of chance. Some pieces of revelation material seem to have been used liturgically and so probably would have been written. Some pieces he himself caused to be written down in permanent form as they were of a definite legislative character<sup>1</sup>). Besides these there were numerous portions, generally small pieces, though sometimes pieces of considerable extent, that were in the possession of different members of the community, either memorized or written down on scraps of writing material that happened to be handy. Certain individuals among the early Muslims, perhaps even a little before the Prophet's death, had specialized in collecting or memorizing this revelation material. They and their successors became known as the Qurra' — the Reciters, later the Readers, who constituted as it were the depository of revelation. Tradition says that it was the slaughter of a great number of these at the Battle of Yamāma in 12 A.H. that caused interest to be aroused in getting all the revelation material set down in permanent written form, lest with the passing away of the Qurra' much of it should be lost<sup>2</sup>).

That Abū Bakr was one of those who collected revelation material was doubtless true. He may possibly have inherited material that the Prophet had stored away in preparation for the *Kitāb*. That he ever made an official recension as the orthodox theory demands is exceedingly doubtful. His collection

called 'Alī and told him that this material was hidden behind his couch written on leaves and silk and parchments, bidding him take it and publish it in Codex form. It is also sometimes suggested that this material assembled by the Prophet was the nucleus of Abū Bakr's collection. In neither case, however, can we feel much confidence in the statements.

<sup>1</sup>) There are of course elaborate stories of the amanuenses of the Prophet, and there can be no doubt that he did employ amanuenses for his diplomatic correspondence. That certain of these amanuenses were at times called upon to write out special pieces of revelation is not at all impossible. It is difficult to take seriously, however, the theory that considers them as a body of prepared scribes waiting to take down revelations as they were uttered.

<sup>2</sup>) Ya'qūbī (ed. Houtsma), II, 152; *Fihrist* 24; ad-Dānī, *Muḡnī* 4 ff. and c.f. Nöldeke-Schwally II, 11 ff. There are many references to material that was lost at Yamāma that should have formed part of the Qurʾān.

would have been a purely private affair, just as quite a number of other Companions of the Prophet had made personal collections as private affairs. It was after the death of the Prophet that these collections became important. We have well-known stories of how 'Alī, Sālim, Abū Mūsā and others had collections, and there are traditions which give lists of those who had commenced making collections or memorizing during the lifetime of the Prophet. As no two of these lists agree with one another to any great extent one is driven to conclude that while it was known that such collections were made there was no accurate information, save with regard to a few names, as to who made them<sup>1</sup>). Orthodox theory, even to the present day, has insisted that the word *jama'a* "to collect" used in these traditions means nothing more than "to memorize" and so does not imply that the collection was made in written form. As, however, 'Alī brought along what he had collected on the back of his camel, as some of the collections had come to have independent names, and as 'Uthmān, after sending out his official copies to the Metropolitan cities, had to order all other copies to be burned, there cannot be the slightest doubt that there were written collections.

What we find in early Islam, as a matter of fact, is only what we might have expected to find. Different members of the community who were interested began to collect in written form so much as they could gather of the revelation material that had been proclaimed by the Prophet. Later, with the gradual expansion of the Muslim empire, some of these collections began to acquire notoriety as they came to be in some sort authoritative in different centres. Naturally it would be those collections that could claim some completeness that would attain to this position of eminence. Thus we read that the people of Ḥomṣ and Damascus followed the Codex of Miqdād b. al-Aswad<sup>2</sup>), the Kūfans that of Ibn Mas'ūd, the Baṣrans that of Abū Mūsā al-Ash'arī, and the Syrians in general that of Ubai' b. Ka'b (Ibn al-Athīr, *Kāmil*, III, 86). Here we have the beginning of Metropolitan

<sup>1</sup>) Ibn al-Jazari, *Nashr* I, 6; *Fihrist*, 27; Bukhārī (ed. Krehl) III, 397; Ibn Sa'd *Ṭabaqāt*, II, ii, 112—114. See also Nöldeke-Schwally II, 8—11.

<sup>2</sup>) This name is probably a mistake for Mu'ādh b. Jabal, as indeed Bergsträsser has noted, *Qerantext*, 173.

Codices, each great centre following that collection, or perhaps we may say that type of text, which had local fame.

Now when we come to the accounts of 'Uthmān's recension, it quickly becomes clear that his work was no mere matter of removing dialectal peculiarities in reading, but was a necessary stroke of policy to establish a standard text for the whole empire. Apparently there were wide divergences between the collections that had been digested into Codices in the great Metropolitan centres of Madīna, Mecca, Baṣra, Kūfa and Damascus, and for political reasons if for no other it was imperative to have one standard Codex accepted all over the empire. 'Uthmān's solution was to canonize the Madīnan Codex<sup>1)</sup> and order all others to be destroyed. It is very significant that the Qurra' were violently opposed to 'Uthmān because of this act<sup>2)</sup>, and there is evidence that for quite a while the Muslims in Kūfa were divided into two factions, those who accepted the 'Uthmānic text, and those who stood by Ibn Mas'ūd, who had refused to give up his Codex to be burned<sup>3)</sup>.

There can be little doubt that the text canonized by 'Uthmān was only one among several types of text in existence at the time<sup>4)</sup>. To canonize the Madīnan text was doubtless the natural thing to do, since in spite of the fact that Kūfa early came to have the reputation of being par excellence the centre of Qur'anic studies, the prestige of Madīna, the Prophet's own city, must at that time have been enormous, and the living tradition would doubtless have been most abundant there. We may even say that a priori the Madīnan text had all the chances in its favour of being the best text available. Nevertheless it is a question of the utmost importance for any study of the history

<sup>1)</sup> Assuming that there was a Madīnan Codex. The stories of 'Uthmān's Committee in the *Muqni'* and in Ibn Abī Dāwūd certainly suggest that Madīna had depended largely on oral tradition and that this Committee of 'Uthmān made a first hand collection by taking down the material directly from the depositories and demanding two witnesses for every revelation accepted.

<sup>2)</sup> It will be remembered that the Ibādites made the charge against 'Uthmān that he had tampered with God's word.

<sup>3)</sup> Ya'qūbī, *Historiae* II, 197; Ibn al-Athīr III, 86, 87; Qurṭubī I, 53.

<sup>4)</sup> Ibn Abī Dāwūd, p. 83 quotes from Abū Bakr b. 'Ayyāsh († 194) the statement that many of the Companions of the Prophet had their own text of the Qur'ān, but they had passed away and their texts had not survived. This same fact is evidenced by the recurring reference to *al-ḥarf al-awwal* where what is meant is a reading from the time of the Prophet which is different from that in the 'Uthmānic text.

of the Qur'anic text, whether we can glean any information as to the rival types of text that were suppressed in the interests of 'Uthmān's standard edition.

In the works of the exegetes and the philologists we not infrequently come across variant readings that have been preserved from one or other of these displaced Codices. Sometimes the reference is merely to a "Codex of the Ṣaḥāba" or "a certain old Codex" or "in certain of the Codices" (في بعض المصاحف) or "in the former text" (في الحرف الأول). At times it is to one of the cities "a Codex of Baṣra", "a Codex of Ḥoms", "a Codex of Ahl al-'Āliya" (Baghawī II, 52). Sometimes it is to a Codex in the possession of some particular person, as "a Codex belonging to al-Ḥajjāj" (Khal. 122; Gin. 60), or "a Codex belonging to the grandfather of Malik b. Anas" (*Muqni'* 120), or a Codex used by Abū Ḥanīfa (see Massignon's *al-Hallāj*, I, 243 n. 5), or one of Ḥammād b. az-Zibriqān (Khal. 55; *Muḥḥir* II, 187). Mostly, however, the references are to the well-known old Codices of Ibn Mas'ūd, Ubai' b. Ka'b, etc., which were known to go back to the time before the canonization by 'Uthmān of one standard type of text.

The amount of material preserved in this way is, of course, relatively small, but it is remarkable that any at all has been preserved. With the general acceptance of a standard text other types of text, even when they escaped the flames, would gradually cease being transmitted from sheer lack of interest in them. Such readings from them as would be remembered and quoted among the learned would be only the relatively few readings that had some theological or philological interest, so that the great mass of variants would early disappear. Moreover, even with regard to such variants as did survive there were definite efforts at suppression in the interests of orthodoxy. One may refer, for instance, to the case of the great Baghdad scholar Ibn Shanabūdh (245—328), who was admitted to be an eminent Qur'anic authority, but who was forced to make public recantation of his use of readings from the Old Codices.

Ibn Shanabūdh's was not the only case, and such treatment of famous scholars<sup>1)</sup> was not encouraging to the study of the

<sup>1)</sup> In the accounts of Ibn Shanabūdh will be noticed the effort made to paint



variants from the pre-ʿUthmānic period. That orthodoxy continued to exert this same pressure against uncanonical variants is revealed to us from many hints from the period subsequent to Ibn Shanabūdh. For example, Abū Ḥayyan, *Baḥr* VII, 268, referring to a notorious textual variant, expressly says that in his work, though it is perhaps the richest in uncanonical variants that we have, he does not mention those variants where there is too wide a divergence from the standard text of ʿUthmān. In other words, when we have assembled all the variants from these earlier Codices that can be gleaned from the works of the exegetes and philologists, we have only such readings as were useful for purposes of *Tafsīr* and were considered to be sufficiently near orthodoxy to be allowed to survive<sup>2</sup>).

Modern Muslim savants almost invariably set aside the variants recorded from the Old Codices on the ground that they are *Tafsīr*, or as we should say, explanatory glosses on the ʿUthmānic text, and they roundly condemn such ancient scholars as Ibn Khālawaih and Ibn Jinnī for not knowing the difference between *Qirāʾāt* and *Tafsīr*. It is clear, however, that only such *qirāʾāt* as were of the kind that could be used for *tafsīr* had any likelihood of being preserved.

#### *The Maṣāḥif Books*

In the fourth Islamic century there were three books written on this question of the Old Codices which had some influence on later studies. These were the works already mentioned of Ibn al-Anbarī, Ibn Ashta and Ibn Abī Dāwūd. In each case the book was entitled *Kitāb al-Maṣāḥif*, and in each case the work,

him as an ignoramus and a weak-minded person. This was the usual procedure with regard to all those suspected of unorthodox views and is not to be taken seriously. It is perfectly clear from the sources that he was a famous scholar and drew large numbers of students, who in those days as in these did not flock to listen to the ignorant and weak-minded.

<sup>2</sup>) An interesting modern example occurred during the last visit of the late Prof. Bergsträsser to Cairo. He was engaged in taking photographs for the Archive and had photographed a number of the early Kūfic Codices in the Egyptian Library when I drew his attention to one in the Azhar Library that possessed certain curious features. He sought permission to photograph that also, but permission was refused and the Codex withdrawn from access, as it was not consistent with orthodoxy to allow a Western scholar to have knowledge of such a text.

while dealing with the ʿUthmānic text, its collection, orthography, and the general Massoretic details with regard to it, dealt also with what was known of the Old Codices which it had replaced. The most famous of the three was that of Ibn al-Anbarī († 328), a work which was doubtless composed before the canonization by Ibn Mujāhid of the Seven Readers. The work is lost but from the use made of it by later writers such as-Suyūṭī<sup>1</sup>), one gathers that it contained a certain amount of *Tafsīr* as well as information as to the readings from the Old Codices. The work of Ibn Ashta († 360) seems to have been of somewhat similar scope. He was a pupil of Ibn Mujāhid and wrote a special work *al-Mufaḍḍal* on the subject of the uncanonical variants<sup>2</sup>), besides this work on the Codices which was also used by as-Suyūṭī<sup>3</sup>). The only work of this kind that has survived, however, is that of Ibn Abī Dāwūd († 316) which, unfortunately, seems to have been the narrowest in scope of them all.

ʿAbdallah b. Sulaimān b. al-Ashʿath Abū Bakr b. Abī Dāwūd<sup>4</sup>) as-Sijistānī was born in 230 A.H. the son of the Imām Abū Dāwūd whose collection ranks third among the canonical collections of Ḥadīth. He was born in Sijistān but his father took him early on his travels and he is said to have visited Khorasān, Isfahān, Fars, Baṣra, Baghdād, Kūfa, Madina, Mecca, Damascus, Egypt, al-Jazīra and ath-Thughūr. In every place where there were scholars his father set him to learn from them, so that he may be said to have been the pupil of most of the great savants of his day<sup>5</sup>). There is a story that when he came to Kūfa he had only one dirham which he spent on thirty bushels of broad beans. Each day he ate a bushel of the beans and by the time they were finished he had mastered a thousand Traditions (or some say 30,000) from the Kūfan teacher Abū Saʿīd al-Ashajj.

His chief fame all his lifetime was as a Traditioner. There is a story that he returned to Sijistān in the days of ʿAmr b. al-

<sup>1</sup>) Cf. *Itqān* 428 and numerous quotations in *ad-Durr al-Manthūr*.

<sup>2</sup>) Ibn al-Jazarī, *Ṭabaqāt* II, 184.

<sup>3</sup>) *Itqān* 13 and 428.

<sup>4</sup>) For his life see Ibn Khallikān (Eg. ed.) I, 268, 269; Ibn al-Jazarī, *Ṭabaqāt*, No. 1779; Dhahabī *Liḥab Class.*, II, 80; al-Khaṭīb, *Tārīkh Baghdād* IX, 464—468; Ibn al-ʿImād, *Shadharāt ad-Dhahab* II, 168, 273.

<sup>5</sup>) He is generally known as the pupil of Mḥd b. Aslam aṭ-Ṭūsī and ʿIsā b. Zagħba. Al-Khaṭīb IX, 464, 465 gives a list of his various teachers, and the Readers from whom he drew his Qurʾānic knowledge are listed by Ibn al-Jazarī.

Laith and some of his fellow townsmen gathered together to request him to recite to them Ḥadīth that he had learned on his journeyings. He refused on the ground that he had no book, but they retorted "What need has the son of Abū Dāwūd of books?" So he submitted with good grace and dictated a great number of Traditions from memory. When he got back to Baghdād he found that the story had preceded him and the Baghdādīs were saying that he had fooled the innocents of Sijistān. But when they hired scribes to go to Sijistān and bring back copies of what Ibn Abī Dāwūd had dictated there, they found that on comparing them with the authorities in Baghdād they could find only six mistakes in all that he had dictated from memory.

In Qur'ānic studies he was a pupil of Abū Khallād Sulaimān b. Khallād († 261), Abū Zaid 'Umar b. Shabba († 262), Yūnus b. Ḥabīb († 267), Mūsā b. Ḥizām at-Tirmidhī (c. 260), and Ya'qūb b. Sufyān († 277), and was one of the teachers of Ibn Mujāhid († 324) and an-Naqqāsh († 351). He wrote a number of works on Qur'ānic subjects. In the *Fihrist*, pp. 232, 233 we find mentioned:

A book of *Tafsīr* (see also *Fihrist* 34<sup>11</sup>; Dhahabī, II, 80; al-Khaṭīb, IX, 464).

*Kitāb an-Nāsikh wa'l-Mansūkh* (see *Fihrist* 37<sup>25</sup>; Dhahabī, II, 80).

*Kitāb Naẓm al-Qur'ān*.

*Kitāb Faḍā'il al-Qur'ān*.

*Kitāb Sharī'at at-Tafsīr*.

*Kitāb Sharī'at al-Maqārī'*.

Dhahabī also mentions a book called *al-Qur'ān*, which probably means his *Kitāb al-Maṣāḥif*<sup>1)</sup>, which is also sometimes called, though with less justice, *Kitāb Ikhtilāf al-Maṣāḥif*. Al-Khaṭīb mentions a book on *qirā'āt* which may refer to the *Maṣāḥif*-book or may be another work, for Abū 'l-Maḥāsīn in *an-Nujūm az-Zāhira* (Eg. ed. III, 222) mentions him as a writer on *qirā'āt*.

There are a number of traditions going back to him that are not pleasing to orthodoxy and so there was put into circulation the legend that his father had branded him as a liar, and therefore no attention is to be paid to material that is dependent on his authority. This, of course, is tendential, and the biographers

<sup>1)</sup> *Fihrist* 36<sup>11</sup> attributes this book to his father Abū Dāwūd the Traditionist.

usually regard him as trustworthy (ثقة), the *Mughnī* even noting that his father's branding him as a liar was over something other than *Ḥadīth*<sup>1)</sup>. To the last he seems to have held the respect of his townspeople for there is a pleasing story of how when he was old and blind he used to come and sit on the mimbar while his son Abū Ma'mar would sit on the step below him with the book. From his book the son would mention the particular *ḥadīth* and then from memory the old man would go on reciting to the people.

Of his *Kitāb al-Maṣāḥif* there are three manuscripts known, one in the Zāhiriya Library at Damascus (Ḥadīth, No. 407), one in the Egyptian State Library (Qirā'āt, No. 504), and one in my own possession. Both these latter, however, are copies of the Zāhiriya MS, so that we are really dependent on the one manuscript for establishing the text.

The number of actual variants given in this text is very small and obviously represents only those that happened to be found in his particular collection of traditions. Most of the variants he notes are also to be found in other Qur'ānic works. His chief importance is that he brings before us so many Codices of which we have no mention as such in any other source at present available. The Codices of Ibn Mas'ūd, Ubai b. Ka'b, Ḥafsa, Anas and others are mentioned in numerous other sources, but though we find numerous references to *shādhah* readings of such early authorities as 'Ubaid b. 'Umair, 'Ikrima, al-A'mash, Sa'id b. Jubair and others we did not know of actual Codices of theirs, though in some cases we strongly suspected their existence. An interpolation in the text (p. 50) might seem at the first glance to be seeking to avoid the implications of this fact by making Ibn Abī Dāwūd say that he uses the word *muṣḥaf* (Codex) in the sense of *ḥarf* or *qirā'a* (reading) so that the variants he quotes need not be regarded as coming from actual written Codices. There can be little doubt, however, that when he speaks of the *muṣḥaf* of So and So he really means a written Codex. In the case of some of the Codices he mentions

<sup>1)</sup> But see Ibn al-Imād II, 273. Ad-Dāraqutnī in al-Khaṭīb, IX, 468 says — *لأنه كثير الخطأ في الكلام على الحديث* which leaves it indefinite as to where his weakness was.



we have, of course, ample evidence from other sources of their independent existence, and in the case of some others the nature of the variants quoted strongly suggests that they must have been derived from written Codices.

There are a few other Old Codices mentioned in other works which are not given by Ibn Abī Dāwūd. Adding them to his lists in the interests of completeness we can draw up the following scheme of the Old Codices.

(a) Primary Codices:

Sālim † 12.	Zaid b. Thābit † 48.
‘Umar † 23.	[‘Ā’isha † 58.]
Ubay’ b. Ka’b † 29.	[Umm Salama † 59.]
Ibn Mas‘ūd † 33.	‘Abdallah b. ‘Amr † 65.
‘Alī † 40.	Ibn ‘Abbās † 68.
Abū Mūsā al-Ash‘arī † 44.	Ibn az-Zubair † 73.
Ḥafṣa † 45.	‘Ubaid b. ‘Umair † 74.
	Anas b. Mālik † 91.

(b) Secondary Codices:

‘Alqama b. Qais † 62.	} All of which are based on the Codex of Ibn Mas‘ūd.
Ar-Rabi‘ b. Khuthaim † 64.	
Al-Ḥārith b. Suwaid c. 70.	
Al-Aswad † 74.	
Ḥittān † 73.	
Ṭalḥa b. Muṣarrif † 112.	
Al-A‘mash † 148.	
Sa‘īd b. Jubair † 94.	
Mujāhid † 101.	
‘Ikrima † 105.	
‘Aṭā’ b. Abī Rabāḥ † 115.	
Ṣalīḥ b. Kaisān † 144.	
Ja‘far aṣ-Ṣādiq † 148.	

It is of course obvious that all the information we can gather regarding the text of these early Codices is of the utmost importance for the textual criticism of the Qur’ān. This in the absence of any direct manuscript evidence<sup>1)</sup> gives us our sole

<sup>1)</sup> It was at first thought that Dr. Mingana's find in the palimpsest leaves published by him in 1914, *Leaves from three Ancient Qur’ans possibly pre-‘Othmanic, with a list of their Variants*, might provide us with fragments of one of these

witness to the types of text which ‘Uthman's standard text superseded. It is possible, as we have already seen, that in choosing the Madinan text tradition for canonization ‘Uthmān chose the best of the texts available. We can never know this for certain the one way or the other unless the unexpected happens and we recover some considerable portion of one of the rival texts. A collection of the variants still surviving from the Old Codices is our sole means of forming any judgment as to the type of text they presented.

The question arises, of course, as to the authenticity of the readings ascribed to these Old Codices. In some cases it must be confessed there is a suspicion of readings later invented by the grammarians and theologians being fathered on these early authorities in order to gain the prestige of their name. This suspicion is perhaps strongest in the case of distinctively Shi‘a readings that are attributed to Ibn Mas‘ūd, and in readings attributed to the wives of the Prophet. It is also felt in regard to some of the readings attributed to Ibn ‘Abbās, who as the “übermensch des *tafsir*” (Goldziher, *Richtungen* 65) tended to get his authority quoted for any and every matter connected with Qur’anic studies. On the whole, however, one may feel confident that the majority of readings quoted from any Reader really go back to early authority.

The more difficult question is that of defective transmission. Occasionally in reading the Commentaries one finds a reading that is commonly known as coming from a certain early Reader attributed to quite another source. Where authorities can be weighed it is generally possible to decide which attribution is correct, but in cases where a variant is quoted by only one source which is otherwise known for the carelessness of its citation of authorities, one can never be sure that that particular variant is correctly attributed to the Reader given. A similar problem of accurate transmission naturally attaches to the variants themselves. Being uncanonical variants there was none of the

earlier Codices. Closer examination, however, has shown that neither they nor the curious variants found by him in Syriac in a MS of Barṣalibi (see *An ancient Syriac Translation of the Qur’an exhibiting new Verses and Variants*, Manchester, 1925), have any relation to the text of these Old Codices with which we are here concerned. See Bergsträsser, *Geschichte des Qorantexts*, pp. 53—57 and 97—102.

meticulous care taken over their transmission such as we find for the canonical readings, and we not infrequently have various forms of the variant attributed to the same Reader in different sources. In such cases nothing can be done but to give them all in the hope that further information may enable us to decide between them. Some of the variants in the form in which they have survived to us seem linguistically impossible, and in certain cases this has been noted in the source which quotes the variant. The defect is doubtless due to faulty transmission, and it is possible that some scholar may even now spot where the corruption lies and restore us the original reading.

Bergsträsser in his preliminary collection of the uncanonical readings of Ibn Mas'ūd and Ubai' <sup>1)</sup> made an attempt to estimate the value of these two texts as compared with the 'Uthmānic text. With the increase of material one feels less inclined to venture on such a judgment of value. It is true that in some cases the uncanonical variants from these Old Codices may be interpreted as improvements on the 'Uthmānic text, as e.g. *ما* instead of *بئس* in II, 137/131 may have been suggested by motives of piety: or expansions thereof as in II, 275/276 where the added *يوم القيامة* may be regarded as an explanatory inflation. In such cases the 'Uthmānic text would seem to be the more primitive text which the other types assume as their basis. But on the other hand there are equally many cases where the facts point the other way. For instance in II, 9/8 the 'Uthmānic *يُخَادِعُونَ* may be regarded as an attempt to soften the idea of deceiving Allah which is suggested by the alternative reading *يُخَدِّعُونَ*: or *الله* in II, 196/192 may have been set for theological reasons instead of *الليث*, or the present form of II, 240/241 may be taken as an expansion of the simpler form given in the other Codices. Bergsträsser drew attention to the number of cases where the variant in the Old Codices was merely a synonym for the word in the text but the cases are about evenly balanced for the simpler word being in the 'Uthmānic text or in the variant.

Remembering that we have in our hands only a very small portion of the variants from these Codices, and that what we have consists in the main only of such variants as were not too

<sup>1)</sup> *Geschichte des Qorantexts*, pp. 60—96.

unorthodox, we may take the following collections as the base for our further investigation into the earliest stage in the formation of the text of the Qur'ān.

The material which follows is taken from the writer's collections made with a view to a critical text of the Qur'ān. They will of course appear in their place in the apparatus criticus to that text when it appears, but the assembling of them here under the individual names was essential that scholars might be able to deal critically with the evidence of each Codex as a whole. The main sources from which the variants have been drawn are:

Abū Ḥayyān, *Al-Baḥr al-Muḥīṭ*, 8 vols., Cairo 1328.

Alūsī, *Rūḥ al-Ma'ānī fī Tafsīr al-Qur'ān wa Sab' al-Mathānī*, 30 vols., Cairo, n. d.

Baghawī, *Ma'ālim at-Tanzīl*, 7 vols., Cairo 1332 (On margin of the *Tafsīr al-Khāzin*).

Baidāwī, *Anwār at-Tanzīl wa Asrār at-Ta'wīl*, 5 pts., Cairo 1330.

Balawī, *Kitāb Alif Bā'*, 2 vols., Cairo 1287.

Bannā', *Ithāf Fuḍalā' al-Bashar fī 'l-Qirā'āt al-Arba'ata 'ashar*, Cairo 1317.

Fakhr ad-Dīn ar-Rāzī, *Mafāṭīḥ al-Ghaib*, 8 vols., Cairo 1327.

Farrā', *Kitāb Ma'ānī al-Qur'ān*, Ms. Stambul, Nuru Osmaniya 459.

Ibn al-Anbārī, *Kitāb al-Inṣāf*, ed. Gotthold Weil, Leiden 1913.

Ibn Hishām, *Mughnī al-Labīb*, 2 pts., Cairo 1347.

" " *Tahdhīb at-Tawāḍīḥ*, 2 pts., Cairo 1329.

Ibn Jinnī, *Nichtkanonische Koranlesarten im Muḥtasab des Ibn Jinnī*, von G. Bergsträsser, München 1933.

Ibn Khālawaih, *Ibn Khālawaih's Sammlung nichtkanonischer Koranlesarten*, herausgegeben von G. Bergsträsser, Stambul 1934.

Ibn Manẓūr, *Lisān al-'Arab*, 20 vols., Cairo 1307.

Ibn Ya'ish, *Commentary to the Mufaṣṣal*, ed. Jahn, 2 vols., Leipzig 1882.

Khafājī, *Īnāyat al-Qāḍī wa Kifāyat ar-Rāḍī*, 8 vols., Cairo 1283.

Marandī, *Qurrat 'Ain al-Qurrā'*, Ms. Escorial 1337.

Muttaqī al-Hindī, *Kanz al-'Ummāl*, vol. 2, Hyderabad 1312.

Nasafi, *Madārik at-Tanzīl wa Haqā'iq at-Ta'wīl*, 4 vols., Cairo 1333.

Nisābūrī, *Gharā'ib al-Qur'ān* (on the margin of *Tafsīr at-Ṭabarī*).

Qunawī, *Hāshia 'alā l-Baidāwī*, 7 vols., Stambul 1285.

- Qurtubī, *Al-Jāmi' li Ahkām al-Qur'ān*, 2 vols. (all so far published), Cairo 1935.
- Shawkānī, *Fath al-Qadīr*, 5 vols., Cairo 1349.
- Sībawaih, *Le Livre de Sībawaih*, ed. Derenbourg, 2 vols., Paris 1889.
- Suyūṭī, *Al-Itqān fī 'Ulūm al-Qur'ān*, ed. Sprenger, Calcutta 1857.
- Suyūṭī, *Ad-Durr al-Manthūr fī 't-Tafsīr al-Ma'thūr*, 6 vols., Cairo 1314.
- Suyūṭī, *Al-Muzhir*, 2 vols., Cairo 1282.
- Ṭabarī, *Jāmi' al-Bayān fī Tafsīr al-Qur'ān*, 30 vols., Cairo 1330.
- Ṭabarsī, *Majma' al-Bayān fī 'Ulūm al-Qur'ān*, 2 vols., Teheran 1304.
- 'Ukbarī, *Imlā' fī 'l-I'rāb wa 'l-Qirā'āt fī Jamī' al-Qur'ān*, 2 pts., Cairo 1321.
- 'Ukbarī, *I'rāb al-Qirā'āt ash-Shādhidha*, MS Mingana Islamic Arabic 1649.
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## THE OLD CODICES

### (a) Primary Codices.

- Codex of Ibn Mas'ūd.
- Codex of Ubai b. Ka'b.
- Codex of 'Alī.
- Codex of Ibn 'Abbās.
- Codex of Abū Mūsā.
- Codex of Ḥaṣṣa.
- Codex of Anas b. Mālik.
- Codex of 'Umar.
- Codex of Zaid b. Thābit.
- Codex of Ibn az-Zubair.
- Codex of Ibn 'Amr.
- Codex of 'A'isha.
- Codex of Sālim.
- Codex of Umm Salama.
- Codex of 'Ubaid b. 'Umair.

## CODEX OF IBN MAS'UD † 33

‘Abdallah b. Mas‘ud (sometimes quoted in the sources as ‘Abd Allah and sometimes as Ibn Umm ‘Abd)<sup>1)</sup> was a Companion and one of the early Muslims who could boast that he had joined the faith earlier than ‘Umar. As a youth he had herded cattle for ‘Uqba b. Abi Mu‘ait and so was sometimes referred to contemptuously as the Hudhali slave (Ṭabarī, *Annales*, I, 2812). When he became a Muslim he attached himself to the Prophet and became his personal servant. He went on the Hijra to Abyssinia and also to Madīna and was present at both Badr and Uhud. It was his boast that he had learned some seventy Sūras directly from the mouth of the Prophet, and tradition has it that he was one of the first to teach Qur‘ān reading (Ibn Sa‘d, III, i, 107). He seems not to have been a great success when tried in an official capacity, but at Kūfa, to which the Caliph sent him, he became famous as a Traditionist and as an authority on the Qur‘ān. Tradition tells that he was one of the four to whom Muḥammad advised his community to turn for instruction in the Qur‘ān<sup>2)</sup>. It was doubtless his close personal contact with the Prophet over so many years that gave such prestige to his opinions on Sunna and Qur‘ān.

We have no information as to when he began to make his Codex. Apparently he began to collect material during the lifetime of the Prophet and worked it up into Codex form when he was established at Kūfa and was looked to as the authority on Qur‘ānic matters. At any rate we find his Codex in use there and followed by the Kūfans before the official Recension was made by ‘Uthmān. When ‘Uthmān sent to Kūfa the official copy of his standard text with orders that all other texts should

be burned, Ibn Mas‘ud refused to give up his copy, being indignant that the text established by a young upstart like Zaid b. Thābit should be given preference to his, since he had been a Muslim while Zaid was still in the loins of an unbeliever<sup>1)</sup>. There seems to have been considerable difference of opinion in Kūfa over this question of the Codex, some accepting the new text sent by ‘Uthmān, but a great many continuing to hold by the Codex of Ibn Mas‘ud<sup>2)</sup> which by that time had come to be regarded as the Kūfan text. The strength of the position of his Codex in Kūfa is well illustrated by the number of secondary Codices of which some information has come down to us and which followed the text of Ibn Mas‘ud. It was from its vogue in Kūfa that his Codex came to be favoured by Shī‘a circles, though one is not disposed to accept as genuine all the Shī‘a readings that are attributed to his Codex, nor indeed those found in Sunnī sources in favour of Ahl al-Bait.

It was well known in the early days of Islam that one peculiarity of Ibn Mas‘ud’s Codex was that it did not contain Sūras I, CXIII and CXIV, i.e. the *Fātiḥa*, which is an opening prayer to the book, and the *Mu‘awwidhatānī* with which it ends<sup>3)</sup>. Modern scholarship on quite other grounds holds that these were not originally part of the Qur‘ān but are of the nature of liturgical additions. That Ibn Mas‘ud knew of these passages as used liturgically is evident from the fact that we have preserved to us notes of words in which he differed from the customary way of reading them.

A second peculiarity equally well known was that the order of Sūras in his recension differed considerably from that of ‘Uthmān’s recension. Two lists giving this Sūra order have been preserved to us, which do not, however, entirely agree with one another. The earlier is that given by Ibn an-Nadīm (377)<sup>4)</sup> in the *Fihrist* p. 26 (ed. Flügel) on the authority of Al-Faḍl b. Shadhān († before 280), which runs as follows:

1) Ibn Abi Dāwūd p. 13 ff.

2) Ibn al-Athīr *Kāmil* (ed. Tornberg) III, 86, 87.

3) On them see Nöldeke-Schwally I, 108 ff. The *Fātiḥa* was apparently added to some copies that gave Ibn Mas‘ud’s text. Cf. *Itqān*, 152, 187 and the statement of Ibn an-Nadīm, *Fihrist* 26.

4) This is the date he is said to have finished the *Fihrist*: the date of his death is uncertain.

1) Sources for his life are — Nawawī, *Tahdhīb*, 396 ff; Ibn al-Athīr, *Uṣd al-Ghāba*, III, 256—260; Ibn Hajar, *Isāba* II, 890—893; *Tahdhīb* VI, 27, 28; Ibn al-Jazarī, *Ṭabaqāt* No. 1914; Ibn Sa‘d II, ii, 104 ff, III, i, 106 ff.

2) *خطبوا القرآن من أربعة* — Nawawī, 372; Bukhārī (ed. Krehl) III, 396.

2, 4, 3, 7, 6, 5, 10<sup>1)</sup>, 9, 16, 11, 12, 17, 21, 23, 26, 37, 33, 28, 24, 8, 19, 29, 30, 36, 25, 22, 13, 34, 35, 14, 47, 31<sup>2)</sup>, 39, (40 bis 46)<sup>3)</sup>, 40, 43, 41, 46, 45, 44, 48, 57, 59<sup>4)</sup>, 32, 50, 65, 49, 67, 64, 63, 62, 61, 72, 71, 58, 60, 66, 55, 53, 51, 52<sup>5)</sup>, 54, 69, 56, 68, 79, 70, 74, 73, 83, 80, 76, 75, 77, 78, 81, 82, 88, 87, 92, 89, 85, 84, 96, 90, 93, 94, 86, 100, 107, 101, 98, 91, 95, 104, 105, 106, 102, 97, 103, 110, 108, 109, 111, 112.

The Sūras missing here are 1, 15, 18, 20, 27, 42, 99, 113, 114. That Sūras 1, 113, 114 were omitted in his Codex we have already seen, but as variants from all the others omitted here are found quoted from him the material of which they are composed must have been in his Codex. Indeed they are all to be found in the list of his Sūras given in the *Itqān*. When we examine these missing Sūras we discover that 15 is the last in the *الر* series; 18 comes immediately before the *كيعص* Sūra (19) and is suspected to have had some connection therewith (Goossens in *Der Islam* XIII, 211); 20 is the sole *طه* Sūra; 27 is the *طس* Sūra which breaks in between two *طس* Sūras; 42 is the *حم عسق* Sūra which breaks into the *حم* Sūras, so that one may suspect that there is something behind their omission in the *Fihrist*. Yet in view of the fact that the missing Sūras are in the list in the *Itqān*, and the *Fihrist* itself expressly says that it reckoned 110 Sūras whereas there are only 105 in the list, the probability is that the list as we have it has been defectively written.

The second list is in the *Itqān* of as-Suyūṭī (ed. Calcutta,

<sup>1)</sup> In Ṭabarī, *Annales*, I, 2963 the Sūra of Yūnus which is the Tenth Sūra in modern editions is called the Seventh as here. Schwally suggests a misprint in the text of Ṭabarī of *السابعة* for *الطاسعة*, but against this see Bauer in *ZDMG*, LXXV, 15.

<sup>2)</sup> The text reads *القمير* which is the title of Sūra 54, but as this is given later under the title *أقتربت الساعة* we must with Flügel, *Anmerkungen* 14 correct to *القيمان* which, as Schwally notes, is confirmed by the *Itqān*.

<sup>3)</sup> *الحواميم* means the group of Sūras beginning with *حم* and is here doubtless but an introductory title to the group of six succeeding Sūras.

<sup>4)</sup> This *سبح* which gave Schwally trouble and was also a puzzle to Flügel is clearly but part of the title of Sūra 59. There was a group of Sūras called *المسبحات* viz. Sūras 57, 59, 61, 62, 64 (See Bauer in *ZDMG*, LXXV, 16).

<sup>5)</sup> *Fihrist* says that some gave 52 as coming before 51.

p. 151), quoting from Ibn Ashta a statement going back to Jarir b. 'Abd al-Ḥamīd († 188), who related traditions from al-A'mash and others of Ibn Mas'ūd's school <sup>1)</sup>. This list runs:

2, 4, 3, 7, 6, 5, 10, 9, 16, 11, 12, 18, 17, 21, 20, 23, 26, 37, 33, 22, 28, 27, 24, 8, 19, 29, 30, 36, 25, 15, 13, 34, 35, 14, 38, 47, 31, 39, 40, 43, 41, 42, 46, 45, 44, 48, 59, 32, 65, 68, 49, 67, 64, 63, 62, 61, 72, 71, 58, 60, 66, 55, 53, 52, 51, 54, 56, 79, 70, 74, 73, 83, 80, 76, 77, 75, 78, 81, 82, 88, 87, 92, 89, 85, 84, 96, 90, 93, 86, 100, 107, 101, 98, 91, 95, 104, 105, 106, 102, 97, 99, 103, 110, 108, 109, 111, 112, 94.

Here we find missing besides the expected 1, 113, 114, the Sūras 50, 57, 69, for whose omission no reason can be suggested save that they may have dropped out by scribal error. Well known variants are quoted from each of them and they are all in the list in the *Fihrist*. The two lists correspond sufficiently closely for us to supply the missing members of the one from the other, and we may treat them as variants of a common tradition as to the Sūra order in Ibn Mas'ūd's Codex.

The value of this tradition is another matter <sup>2)</sup>. It is not a priori likely that the arrangement of material in any of the rival Codices would have followed the same combination into Sūras as in the text established for 'Uthmān by Zaid b. Thābit. In the accounts of that official Recension we find bits of material coming in and the Committee considering the most appropriate place to put them, and it is against all probability that the composite Sūras made up of bits of Meccan and bits of Madinan material, of very different date and provenance, would have been fitted in exactly the same way by different collectors. Neither is it likely that the different collectors would have chosen the same titles for the Sūras. The traditions as to the Sūra order, in the case of this and of other of the Old Codices, come from persons who were familiar with the 'Uthmānic Sūra order, but knew that the material was differently disposed in the other

<sup>1)</sup> Ibn Hajar *Tahdhīb*, II, 75—77.

<sup>2)</sup> There is a statement in the *Fihrist*, p. 26 from Mḥd b. Ishāq, that there were many Codices in existence purporting to be exemplars of Ibn Mas'ūd's Codex, but no two of them agreed with one another. Ibn an-Nadīm claims to have seen a very old copy in which the *Fātiḥa* was included.

Codices, and so constructed a Sūra list to express the difference<sup>1)</sup>.

The variant readings which follow are necessarily arranged according to the order of the present official text. Sometimes in the sources the variant is expressly said to come from the Codex of Ibn Mas'ūd. More often it is merely given as a reading (*ḥarf* or *qirā'ā*) of Ibn Mas'ūd. Occasionally also readings are given as coming from the Companions of Ibn Mas'ūd, but as these obviously represent the tradition as to his text they are included here. In view of the great importance of the readings of Ibn Mas'ūd and Ubai, all readings from them that survive are included in the lists even where they do not depend on a different consonantal text from that of 'Uthmān. It has also seemed worth while to note the places where they are specially recorded as supporting the *textus receptus*.

<sup>1)</sup> An alternative theory is that when the 'Uthmānic text was in general currency the material in Ibn Mas'ūd's Codex was arranged in new copies made thereof under the Sūra headings of the 'Uthmānic text, though not in the same order. It is obvious, of course, that later writers using material from one of these Old Codices would quote it according to Sūra and verse of the 'Uthmānic text.

## SŪRA I

- 4/3: مَالِك — He agreed with TR against the alternative reading مَلِك which, however, some gave from him also.  
 6/5: أَرْشِدْنَا — إِهْدِنَا.  
 7/6: مَنْ — الَّذِينَ. So read also by Zaid b. 'Alī and Ibn az-Zubair.  
 7: غَيْرَ — غَيْر. So read by 'Alī and Ibn az-Zubair.

## SŪRA II

- 2/1: ذَٰلِكَ — نَنْزِيلٌ, which involves الكتاب.  
 7/6: غَشَوَتْ — غَشَوَتْ or some said غَشِيَتْ. Given from Friends of Ibn Mas'ūd.  
 9/8: يُخَذِّعُونَ — يُخَذِّعُونَ. So read by Abū Haiwa.  
 14/13: إِلَى شِيَا طِينِهِمْ — إِلَى شِيَا طِينِهِمْ. So also Ubai.  
 17/16: فَأَصْأَتْ — فَلَمَّا أَصْأَتْ.  
 18/17: صُمَّا بُكْمًا عَمِيًّا — صُمُّ بُكْمٍ عَمِيٍّ. So read by Ibn Abī Ṭalhā and Ḥafṣa.  
 20/19: يَخْطَفُ — يَخْطَفُ. Thus read by 'Alī.  
 كَلَّمَ — كَلَّمَ. Purely orthographic variant.  
 مَرُّوا فِيهِ وَمَضُوا فِيهِ — مَشَوْا فِيهِ. See also Ubai's reading.  
 لَا ذَهَبَ — لَا ذَهَبَ, which makes the following بَاء a zā'ida.  
 23/21: أَنْزَلْنَاهَا عَلَىٰ عِبَادِنَا — أَنْزَلْنَاهَا عَلَىٰ عِبَادِنَا.  
 24/22: أُعِيدَتْ — أُعِيدَتْ or أُعِيدَتْ.

25/23: مُطَهَّرَاتٌ - مُطَهَّرَةٌ. So read by Zaid b. 'Alī.

26/24: وَبَعُوضَةٌ - مَا بَعُوضَةٌ, but others say he read بَعُوضَةٌ without و.

So read by Ru'ba b. al-'Ajjāj and others.

يُضِلُّ بِهِ كَثِيرٌ وَيَهْدِي بِهِ كَثِيرٌ - يُضِلُّ بِهِ كَثِيرٌ وَيَهْدِي بِهِ كَثِيرٌ. So Zaid b. 'Alī and Ubai.

مَا يَضِلُّ بِهِ إِلَّا الْفَاسِقُونَ - مَا يَضِلُّ بِهِ إِلَّا الْفَاسِقِينَ.

31/29: عَرَضَهُنَّ - عَرَضَهُنَّ. See also Ubai's reading.

32/30: مَا أَعْلَمْنَا - مَا أَعْلَمْنَا. See also Ubai.

36/34: فَوَسَّوَسَ لَهُمَا - فَأَزَلَّهُمَا. So read also by al-A'mash.

40/38: بَعَهْدِي - بَعَهْدِي. So read by Ṭalḥa b. Muṣarrif.

أَذْكُرُوا - أَذْكُرُوا.

42/39: تَكْتُمُونَ - تَكْتُمُونَ.

46/43: يَطْلُونَ - يَطْلُونَ.

48/45: لَا يُؤْخَذُ - لَا يُقْبَلُ.

49/46: يَفْتُلُونَ - يَذْجَحُونَ.

51/48: اتَّخَذْتُمْ - اتَّخَذْتُمْ with Idghām.

60/57: تَعْنُوا - تَعْنُوا.

61/58: فَنَاءِهَا - فَنَاءِهَا. So Qatāda, Ibn Waṭṭhāb and others.

تُورِمَهَا - تُورِمَهَا. As read by 'Alqama and Ibn 'Abbās.

وَصَرَ - وَصَرَ. So Ubai, al-A'mash and al-Ḥasan. It was also written thus in some of the 'Uthmānic Codices.

63/60: وَتَذْكُرُوا - وَتَذْكُرُوا or some said وَتَذْكُرُوا.

68/64: سَلْ - أَدْعُ.

70/65: الْبَاقِرَ - الْبَاقِرَ. So read by Ubai, 'Ikrima and Yaḥyā b. Ya'mar.

مُتَشَابِهٌ or يَشَابَهُ or تَشَابَهُ which latter was the reading of al-Ḥasan and al-A'mash.

72/67: فَتَدَارَاتُمْ - فَتَدَارَاتُمْ. Read thus by Abū Ḥaiwa.

74/69: قَسَا - قَسَتْ. So read by Ubai and Zaid b. 'Alī.

قَسَاوٌ - قَسَوَةٌ. So also Zaid b. 'Alī.

83/77: يَعْبُدُونَ or يَعْبُدُوا or يَعْبُدُوا. Some said يَعْبُدُونَ.

حَسَنًا - حَسَنًا, supporting the reading of Ḥamza, al-Kisā'i and Ya'qūb.

تَوَلَّوْا عَنْهُ (?). Al-A'mash.

قَلِيلٌ - قَلِيلٌ, a reading which some gave from Abū 'Amr also.

85/79: طَوْبَنَا - فَرِيقًا.

وَأِنْ يُؤْخَذُوا تَفْلُتُوهُمْ - وَأِنْ يَأْتَوْكُمْ أُسْرَى تَفْلُتُوهُمْ. So read also by Al-A'mash.

مَنْ فَعَلَ - مَنْ يَفْعَلُ.

87/81: أَفْكَلْ مَا - أَفْكَلْهَا. Purely orthographical variant.

89/83: مُصَدِّقًا - مُصَدِّقًا. So given in Ubai's Codex.

96/90: بِمَنْزِلِهِ - بِمَنْزِلِهِ.

100/94: نَقَضَهُ - نَبَذَهُ.

عَوَّهَدُوا - عَوَّهَدُوا. So read also by al-Ḥasan.

101/95: مُصَدِّقًا - مُصَدِّقًا. Thus also Ibn Abī 'Abla.

102/96: هُمَا بِضَارَيْنِ - هُمَا بِضَارَيْنِ.

104/98: أَرْعُونَا or some said رَاعُونَا - رَاعُونَا.

105/99: وَلَا الْمُشْرِكِينَ - وَلَا الْمُشْرِكِينَ. So read by Abū'l-'Āliya and al-A'mash also.

106/100: مَا نُنْسِكُ مِنْ - مَا نُنْسِكُ مِنْ آيَةٍ أَوْ نُنْسِكُهَا أَوْ نُنْسِكُهَا أَوْ نُنْسِكُهَا. آيَةٍ أَوْ نُنْسِكُهَا نَحْنُ بِمَنْزِلِهَا.

108/102: سَأَلَ - سَأَلَ, making Mūsā the one who asked.

111/105: يَهُودِيًّا أَوْ نَصْرَانِيًّا. Some say that he here read يَهُودِيًّا as Ubai.

114/108: خَائِفِينَ - خَائِفِينَ. (Ibn Khālawaih 155 wrongly gives it as حَنَّاءَ).

- 119/113: وَلَنْ نُسْأَلَ - وَلَا تُسْأَلَ.  
 123/117: لَا تُغْنِي - لَا تُغْزِي.  
 124/118: الظَّالِمُونَ - الظَّالِمِينَ.  
 127/121: يَقُولَانِ رَبَّنَا - رَبَّنَا.  
 128/122: أَرَاهُمْ مَنَاسِكَهُمْ وَنُسَبُ عَلَيْهِمْ - أَرَانَا مَنَاسِكَنَا وَنُسَبُ عَلَيْهَا.  
 132/126: أَوْصَى - He agrees with the Ḥafṣ text against the of the Syrian and Madinan Codices.  
 137/131: بِمَا - بِمَا. As read also by ad-Daḥḥāk.  
 139/133: أَنَحْجُونَنَا - أَنَحْجُونَنَا. So read by Ibn Muḥaiṣin and Abū's-Sammāl.  
 144/139: شَطْرَهُ - قِبَلَهُ (?) see Ubai's reading here.  
 148/143: وَلِكُلِّ جَعَلْنَا قِبْلَةً يَرْضَوْنَهَا - وَلِكُلِّ وَجْهَةٌ هُوَ مَوْلَاهَا. Maṣṣūr from Ibn Mas'ūd.  
 149/144: فَوَالِ - فَوَالِ.  
 150/145: حَيْثُ مَا - حَيْثُ مَا.  
 158/153: أَنْ لَا - أَنْ لَا. Similarly in Ubai's Codex.  
 159/154: يَنْظُرُونَ - يَنْظُرُونَ. So Ubai, Ibn 'Abbās and Mujāhid.  
 162/157: يَنْظُرُونَ - يَنْظُرُونَ.  
 177/172: لَيْسَ الْبِرُّ - لَيْسَ الْبِرُّ, as read by all save the Kūfians. Al-A'mash, however, said that Ibn Mas'ūd read لَا تَحْسِبَنَّ الْبِرَّ and Ibn Abi Dāwūd gives it as لَا تَحْسِبَنَّ أَنْ الْبِرَّ.  
 177/172: لَيْسَ الْبِرُّ - لَيْسَ الْبِرُّ. As read also by Ubai.  
 177/172: لَيْسَ الْبِرُّ - لَيْسَ الْبِرُّ.  
 177/172: لَيْسَ الْبِرُّ - لَيْسَ الْبِرُّ.

- 178/173: الْقَصَصُ - الْقَصَصُ. So Ubai.  
 178/173: الْقَصَصُ - الْقَصَصُ. So Abū'l-'Alīya.  
 184/180: أَيَّامٌ مَعْدُودَاتٌ - أَيَّامًا مَعْدُودَاتٍ. So Ibn Dharr read.  
 184/180: أُخْرَى - أُخْرَى.  
 187/183: الرَّفُوتُ - الرَّفُوتُ.  
 191/187: وَلَا تَقْتُلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يَقْتُلُوَكُمْ فِيهِ فَإِنْ قَتَلْتُمْ - وَلَا تَقْتُلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يَقْتُلُوَكُمْ فِيهِ فَإِنْ قَتَلْتُمْ which was the reading of Ḥamza and al-Kisā'i.  
 196/192: أَقْبَبُوا - أَقْبَبُوا. So read by 'Alī and 'Alqama.  
 196/192: وَالْعُمْرَةُ إِلَى الْبَيْتِ - وَالْعُمْرَةُ إِلَى اللَّهِ. Similarly 'Alī read لِلْبَيْتِ which some gave from Ibn Mas'ūd.  
 197/193: فَلَا رُفُوتٌ وَلَا فُسُوقٌ وَلَا جِدَالٌ - فَلَا رَفَتْ وَلَا فُسُوقٌ وَلَا جِدَالٌ.  
 197/193: وَخَيْرُ الزَّادِ النَّقْوَى - فَإِنَّ خَيْرَ الزَّادِ النَّقْوَى.  
 198/194: مِنْ رَبِّكُمْ فِي مَوَاسِمِ الْحَجِّ - مِنْ رَبِّكُمْ. Abū 'Ubaid said he added and Ibn Abi Dāwūd says he read لَا جَنَاحَ عَلَيْكُمْ إِنْ تَبَغَّلْتُمْ فُضُلًا مِنْ رَبِّكُمْ فِي مَوَاسِمِ الْحَجِّ لا جَنَاحَ عَلَيْكُمْ إِنْ تَبَغَّلْتُمْ فُضُلًا مِنْ رَبِّكُمْ فِي مَوَاسِمِ الْحَجِّ.  
 202/198: نَصِيبٌ مِمَّا كَسَبُوا - نَصِيبٌ مِمَّا كَسَبُوا. So read by al-A'mash also.  
 203/199: لِمَنْ آتَى اللَّهَ - لِمَنْ آتَى اللَّهَ.  
 204/200: وَيُشْهَدُ اللَّهُ - وَيُشْهَدُ اللَّهُ, as the reading of Ubai.  
 210/206: ظِلَالٍ - ظِلَالٍ. As Qatāda, Abū Ja'far and ad-Daḥḥāk. Ibn Abi Dāwūd, however, says he read as Ubai أَنْ يَأْتِيَهُمُ اللَّهُ وَالْمَلَائِكَةُ فِي ظُلَلٍ مِنَ الْغَمَامِ.



- قَضَاءُ الْأَمْرِ - قُضِيَ الْأَمْرُ. i. e. with *idāfa*. So Ubai.
- 212/208: زَيْنَتْ - زَيْنَ. As Ibn Abī 'Abla. See also Ubai's reading.
- 213/209: أُمَّةٌ وَاحِدَةٌ فَاحْتَلَفُوا - أُمَّةٌ وَاحِدَةٌ. Likewise Ubai.
- على الإسلام. Tabarī adds عَنْهُ مِنَ الْحَقِّ - فِيهِ مِنَ الْحَقِّ.
- 214/210: وَزُلْزِلُوا فَزُلْزِلُوا (وَقَوْلٌ حَقِيقَةُ الرَّسُولِ - وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ: وَزُلْزِلُوا ثُمَّ زُلْزِلُوا وَيَقُولُ others.
- 217/214: عَنْ قَتَالٍ - قَتَالَ. So read also by al-A'mash.
- 219/216: كَبِيرٌ - كَبِيرٌ, which was the reading of Ḥamza and al-Kisā'i.
- أَكْبَرٌ - أَكْبَرٌ. Note Ubai's reading.
- 222: يَنْطَهَرْنَ - يَنْطَهَرْنَ. So Ubai.
- 226: الْوَا - يُولُونَ. Note Ubai's variant here.
- فَأَلَّا فِيهِنَّ - فَأَهُو. See also Ubai.
- 228: بَرَدْنَيْنِ - بَرَدْنَيْنِ. Which was Ubai's reading also.
- 229: نَخَافُوا - نَخَافُوا. Some, however, said he read أَنْ نَخَافُوا - نَخَافُوا.
- لَا يَقِيمُوا حَقُّوقَ.
- 233: يُكْمِلُ الرِّضَاعَةَ - يُعِمُّ الرِّضَاعَةَ. As Ibn 'Abbās.
- تَضَارَّرَ - تَضَارَّرَ. So read by 'Umar, al-Ḥasan and Abān b. 'Uthmān.
- وَعَلَى الْوَارِثِ ذِي الرَّحْمِ الْمَحْرَمِ مِثْلُ ذَلِكَ - وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ.
- 236/237: مَنْ قَبْلَ أَنْ تُجَامِعُوهُنَّ - مَا لَمْ تَمْسُوهُنَّ.
- 237/238: تَجَامِعُوهُنَّ - تَمْسُوهُنَّ.
- 238/239: وَعَلَى الصَّلَاةِ - وَالصَّلَاةِ.
- 240/241: كُنِبَ - وَالَّذِينَ يَتَوَقَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ.
- عَلَيْكُمْ الْوَصِيَّةُ لِأَزْوَاجِكُمْ. See also Ubai.
- 241/242: لِلْمُطَلَّغَةِ - لِلْمُطَلَّغَاتِ. As Ubai.
- 249/250: إِلَّا قَلِيلٌ - إِلَّا قَلِيلًا, which was the reading of Ubai and al-A'mash.

- 253/254: مِنْ بَعْلِهِمْ - مِنْ بَعْلِهِمْ, as 'Amr b. 'Ubaid. A purely orthographic variant.
- 255/256: الْقِيَامُ - الْقِيَوْمُ. It was the reading of 'Umar and 'Alqama.
- السَّمَوَاتُ وَالْأَرْضُ وَسِعَ كُرْسِيُّهُ - وَسِعَ كُرْسِيُّهُ which involves.
- 257/259: الطَّوَاغِيتُ - الطَّغُوتُ. So read also by al-Ḥasan.
- 259/261: وَهَذَا شَرَابُكَ لَمْ يَنْسَنَ - وَشَرَابُكَ لَمْ يَنْسَنَ though some say وَهَذَا طَعَامُكَ وَشَرَابُكَ لَمْ يَنْسَنَ, and others that he read as Ubai here.
- قِيلَ أَعْلَمَ - قَالَ أَعْلَمَ, as Ubai and al-A'mash.
- 260/262: قَالِ فَخُذْ قِيلَ فَخُذْ instead of قَالِ أَوْلَمْ - قَالَ أَوْلَمْ.
- فَصَرُّهُمْ - فَصَرُّهُمْ, which was the reading of Ḥamza, Ya'qūb, al-A'mash and Abū Ja'far.
- 266/268: عَنِيبٌ - أَعْنَابٌ. So read by Ya'qūb.
- 267/269: تَأَمَّمُوا - تَيَمَّمُوا.
- 267/270: تَغْمِضُوا - تَغْمِضُوا. So read by 'Āṣim al-Jaḥḍarī.
- 271/273: فَنَعِمَ مَا - فَنَعِمَ مَا.
- وَيَكْفُرُ - وَيَكْفُرُ without و.
- 275/276: لَا يَقُومُونَ يَوْمَ الْقِيَامَةِ - لَا يَقُومُونَ, though some place the addition يَوْمَ الْقِيَامَةِ after the word الْمَس.
- 279: فَأَقْبِنُوا - فَأَذْنُوا. So read also by al-Ḥasan.
- 280: ذَا - ذُو, as in the Codices of Ubai and 'Uthmān.
- فَنَظَرُوهُ - فَنَظَرُوهُ. Though some say the reading was فَنَظَرُوهُ.
- مَيْسُورٌ - مَيْسُورٌ.
- تَصَدَّقُوا - تَصَدَّقُوا.
- 281: تَرْجِعُونَ - تَرْجِعُونَ.
- 282: فَتَذَكَّرَهَا الْآخَرَى - فَتَذَكَّرَ إِحْدَاهُمَا الْآخَرَى.

بُضَارُ, the reading of 'Umar, and ad-Daḥḥāk, but some said he read بَضْرُ.

283: فَإِنْ كُنْتُمْ عَلَى سَنَرٍ فَلَمْ - وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ.

كَتَبْنَا (a plural form).

284: يَعْذِيبُ, as the reading of al-A'mash, so يَغْفِرُ - فَيَغْفِرُ.

285: وَآمَنَ الْمُؤْمِنُونَ - وَالْمُؤْمِنُونَ, so read by 'Alī.

كِتَابِهِ وَرِثَاتِهِ وَرُسُلِهِ - كُتِبَ وَرُسُلُهُ.

نَفَرَقَ, though others say he read نَفَرَقُوا as did

Abū Razīn.

### SŪRA III

2/1: الْقَوْمُ as in II, 255/256.

3/2: أَنْزَلَ - نَزَلَ.

7/5: وَإِنْ تَأْوِيلُهُ إِلَّا عِنْدَ اللَّهِ - وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ or others

say وإن حقيقة تأويله إلا عند الله.

13/11: يَوْمَهُمْ - يَوْمَهُم, as read by 'Ikrima, Ṭalḥa and others.

18/16: شَهِدَ اللَّهُ - شَهِدَهُ اللَّهُ, as Ubai, Ibn as-Samaifa' and al-Jaḥḍari.

أَنْ لَا - أَنَّهُ لَا.

الْقَائِمُ - قَائِمًا.

19/17: الْخَنِيفَةَ - الْإِسْلَامُ. See also Ubai's reading here.

21/20: فَاتْلُوا الَّذِينَ - يَقْتُلُونَ الَّذِينَ. So read by al-A'mash. See also

Ubai's reading.

30/28: تَوَدُّ - وَدَّتْ. So read by Ibn Abī 'Abla.

33/30: هَالِ مُحَمَّدٍ - هَالِ عِمْرَانَ, a reading also given from the

Imāms of Ahl al-Bait.

37/32: كُلِّ مَا - كُلَّمَا a purely orthographic variant.

فَنَادَاهُ جِبْرِيلُ - فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْحَرَابِ: 39/33. It is to be noted that Ibn 'Abbās and some of the

Seven read فَنَادَاهُ. Some said he read يُبَشِّرُكَ for يُبَشِّرُكَ in v. 34.

42/37: فَالَتْ - قَالَ. So read by 'Abdallāh b. 'Umar.

43/38: وَاسْجُدِي فِي السَّاجِدِينَ - وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ.

45/40: لِيُبَشِّرَكَ - لِيُبَشِّرَكَ. Cf. v. 33.

وَإِذْ قَالَتْ (perhaps وَقَالَ as in v. 37).

48/43: وَنَعْلَيْهِ - وَنَعْلَيْهِ. So Ḥamza and al-Kisā'i.

49/43: لَا يَأْتِي لَأَيَاتٍ, likewise لَا يَأْتِي, يَا أَيُّهَا.

فَأَنْفَعُهَا - فَأَنْفَعُ فِيهِ, though some thought this was the reading of Ubai.

فَتَكُونُ - فَيَكُونُ. So read also by Ṭalḥa b. Muṣarrif.

50/44: وَجِئْتُمْ بِآيَاتٍ مِنْ - وَجِئْتُمْ بِآيَةٍ مِنْ رَبِّكُمْ فَاتَّقُوا اللَّهَ وَأَطِيعُوا رَبَّكُمْ فَاتَّقُوا اللَّهَ لَا جُنْدَ لَهُ مِنْ آيَاتٍ وَأَطِيعُوا فِيمَا أَدْعُوكُمْ إِلَيْهِ.

57/50: فَأَمَّا - وَأَمَّا.

فَأُوتِينَاهُمْ - فَيُوتِينَاهُمْ. So Ubai and Zaid b. 'Alī.

64/57: سَوَاءٌ - عَدَلٌ.

73/66: إِنْ يُؤْتَى - أَنْ يُؤْتَى. So Ṭalḥa and al-Jaḥḍari.

عِنْدَ اللَّهِ - بِيَدِ اللَّهِ.

74/67: يَخْتَصُّ - يَخْتَصُّ.

75/68: نَبِيَّهُ - نَبِيَّهُ. So Ibn Waththāb and al-Ashhab in what

was said to be Tamīm dialect. See also Ubai's reading.

(أَوْفَى) يُوفِيهِ - (bis) يُؤَدِّيهِ.

وَمِنْهُمْ مَنْ إِنْ تَأْمَنَّا.

79/73: تَدْرُسُونَ - تَدْرُسُونَ. So Ibn 'Abbās and Ṭalḥa.

- 80/74: وَلَنْ يَأْمُرَكُمْ - وَلَا يَأْمُرُكُمْ.
- 81/75: الَّذِينَ أُوتُوا الْكِتَابَ - الَّذِينَ. So Ubai and Mujāhid.
- مصَدِّقًا - مُصَدِّقٌ, as in II, 95.
- 91/85: وَلَوْ - لَوْ. So read by Ubai and Ibn Abī 'Abla.
- 92/86: بَعْضَ مَا - مِمَّا.
- 101/96: تَتَلَّى - تَتْلَى. So al-Ḥasan and al-A'mash.
- 104/100: وَلَيَكُنْ - وَلَيَكُنْ. So read by Abū Nahik and Abū'l-Mutawakkil.
- الْمُنْكَرِ وَيَسْتَعِينُونَ بِاللَّهِ عَلَى مَا أَصَابَهُمْ وَأُولَئِكَ - الْمُنْكَرِ وَأُولَئِكَ.
- So 'Uthmān and Ibn az-Zubair.
- 105/101: جَاءَهُمْ - جَاءَهُمْ.
- 111/107: يُنْصَرُونَ - يُنْصَرُونَ. So Ubai and Zaid b. 'Alī.
- 118/114: بَنَّا - بَنَّا.
- 120/116: تَسْتَسْكِمُ - تَسْتَسْكِمُ. cf. v. 166.
- 121/117: تَتَوَيَّعُ الْمُؤْمِنِينَ - تَتَوَيَّعُ الْمُؤْمِنِينَ.
- 122/118: وَلَهُمَا - وَلَهُمَا.
- 133/127: وَسَارِعُوا - وَسَارِعُوا. Likewise Ubai.
- 144/138: رُسُلٌ - الرُّسُلُ. So read by Ḥiṭṭān b. 'Abdallāh, and Ibn 'Abbās.
- 146/140: قُتِلَ - قُتِلَ. The reading of Ibn Kathīr and Nāfi'. But some said he read قُتِلَ as Ṭalḥa. See also the reading of Ubai and Ibn 'Abbās.
- رُسُلُونَ - رُسُلُونَ. So 'Alī, Ibn 'Abbās, al-Ḥasan and others.
- 156/150: بِمَا تَعْمَلُونَ - بِمَا تَعْمَلُونَ بِصِيرٍ.
- 161/155: يَغْلُ - يَغْلُ, which was the reading of Nāfi', Ibn 'Āmir, Ḥamza, al-Kisā'ī and Ya'qūb.
- 169/163: قَاتِلُوا - قَاتِلُوا. So read also by Ubai.

- 171/165: وَأَلَّهُ - وَأَنَّ اللَّهَ.
- 172/166: الْقَرْحُ - الْقَرْحُ. So Mu'adh and Ibn Abī Lailā.
- 175/169: يُخَوِّفُكُمْ - يُخَوِّفُكُمْ أَوْلِيَاءَهُ. So Ibn 'Abbās, 'Ikrima, and 'Aṭā'.
- See also Ubai's reading here.
- 181/177: سَيَكْتُبُ - سَيَكْتُبُ. So read by al-Ḥasan.
- يَقُولُونَ - قَالُوا. So Ṭalḥa b. Muṣarrif.
- يُقَالُ لَهُمْ and some said يَقُولُ لَهُمْ, though some said يَقَالُ - يَقُولُ.
- 187/184: وَإِذْ أَخَذَ رَبُّكُمْ مِنْ - وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ.
- الَّذِينَ أُوتُوا الْكِتَابَ مِيثَاقَهُمْ, though some said that instead of الَّذِينَ أُوتُوا الْكِتَابَ he read الَّذِينَ.
- لَتَسْمِعَنَّ - لَتَسْمِعَنَّ.
- 188/185: فَمَنْ إِلَى فَاحِشَةٍ فَعَلَيْهِ - بِمَا أَتَوْا.
- فَلَا تُحْسِبُهُمْ: omitted in his Codex.

## SURA IV

- 1: تَسْأَلُونَ - تَسْأَلُونَ. So read also by al-A'mash.
- وَبِالْأَرْحَامِ - وَالْأَرْحَامِ. So al-A'mash.
- 6/5: أَحْسَنُكُمْ - أَحْسَنُكُمْ or some said أَحْسَنُكُمْ and others أَحْسَنُكُمْ (though these doubtful.)
- رَشْدًا - رَشْدًا. So as-Sulamī and 'Isā ath-Thaqafī.
- 9/10: ضَعَفًا - ضَعَفًا. So read by 'Alī. Others say he read ضَعَفًا.
- See also Ubai's reading here.
- 10/11: وَمَنْ يَأْكُلْ أَمْوَالَ الْيَتَامَى ظُلْمًا فَإِنَّمَا يَأْكُلْ فِي بَطْنِهِ نَارًا وَسَوْفَ يُصَلَّى سَعِيرًا.
- 15/19: الْفَاحِشَةُ - الْفَاحِشَةُ.
- 16/20: وَالَّذِينَ يَفْعَلُونَ - وَالَّذِينَ يَفْعَلُونَ بِأَنفُسِهِمْ.
- 19/23: وَلَا أَنْ تَعْمَلُوا - وَلَا تَعْمَلُوا.

أَنْ يَفْحَشْنَ - أَنْ يَأْتِينَ بِفَحْشَةٍ. Involving the omission of <sup>مُسْتَهْجَةً</sup>. See also Ubai's reading here.

20/24: قِنْطَارًا مِنْ ذَهَبٍ - قِنْطَارًا.

23/27: اللّٰى - الّٰى.

وَرَبَّيْكُمْ الّٰى فِي حُجُورِكُمْ مِنْ نِسَائِكُمُ الّٰى دَخَلْتُمْ بِهِنَّ  
وَرَبَّائِكُمُ الّٰى دَخَلْتُمْ بِأَمْهَاتِهِنَّ.

24/28: وَالْمُحْصَنَاتُ - He agreed with TR against the alternative  
وَالْمُحْصَنَاتُ.

وَأَحِلَّ لَكُمْ - وَأَحِلَّ لَكُمْ.

وَمِنْهُمْ إِلَى أَجَلٍ مُّسَمًّى - مِنْهُمْ. So Ubai and Ibn 'Abbās.

25/30: أَحْصَنَ - أَحْصَنَ. The reading of Ḥamza, al-Kisā'i, Khalaf  
and al-Ḥasan.

34/38: فَالْصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّالْفَيْبِ  
لِلْفَيْبِ. So Talḥa.

فَأَصْلَحُوا إِلَيْهِنَّ وَالَّتِي - اللَّهُ وَالَّتِي.

الْمُضْجَعِ - الْمَضَاجِعِ. So ash-Sha'bi and an-Nakha'i. See  
also Ubai's reading.

37/41: بِالْبَيْخَلِ - بِالْبَيْخَلِ, supporting the reading of Ḥamza and  
al-Kisā'i.

40/44: سَلَكِي - ذَرَوِي.

43/46: سَكْرِي - سَكْرِي. So Sa'īd b. Jubair and al-A'mash. See  
also Ubai's reading.

مِنْ غَيْطٍ. So az-Zuhri. Some say he read غَيْطٍ. مِنْ الْغَائِطِ.

نِسَاءَكُمْ - النِّسَاءُ.

فَأَمُوا - فَيَمِينُوا.

وَمِنَ الَّذِينَ - مِنَ الَّذِينَ. 46/48:

53/56: فَأَذِنَ لَا يُؤْتُوا - فَأَذَا لَا يُؤْتُونَ. As Ibn 'Abbās, though some  
said he read يَأْتُونَ.

55/58: صَدَّ - صَدَّ (Pass.). So read also by Ibn 'Abbās, 'Ikrima,  
and al-Jahdārī. See also Ubai's reading here.

56/59: كُلِّ مَا - كُلِّمَا. A purely orthographic variant.

57/60: سَيَدْخُلُهُمْ - سَيَدْخُلُهُمْ. So Ibn Waththāb and an-Nakha'i.

59/62: وَإِلَى الرَّسُولِ - وَالرَّسُولِ.

60/63: يَهَا - يَهَا. So read by 'Abbās b. al-Faḍl.

66/69: قَلِيلًا - قَلِيلًا as in the Codices of Anas, Ubai and that of  
Damascus.

74/76: فَسَوَّيْتُهُ - فَسَوَّيْتُهُ.

75/77: أَخْرَجْنَا مِنَ الْقَرْيَةِ الَّتِي - أَخْرَجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلَهَا  
كَانَتْ ظَالِمَةً.

79/81: وَإِنَّا كَتَبْنَاهَا عَلَيْكَ وَأَرْسَلْنَاكَ - وَأَرْسَلْنَاكَ as Ubai, but others  
said وَإِنَّمَا قَضَيْنَاهَا عَلَيْكَ وَأَرْسَلْنَاكَ and yet others قَضَيْنَاهَا  
وَأَرْسَلْنَاكَ which was given as the reading of Ibn 'Abbās.

81/83: بَيِّتَ مَبِيتٍ مِنْهُمْ (يا محمد) - بَيِّتَ طَائِفَةٍ مِنْهُمْ.

84/86: مِنْ بَاسٍ - بَاسٍ.

يَكْفِي - يَكْفِي. So Ubai and Zaid b. 'Alī.

88/90: رَكَعَهُمْ - رَكَعَهُمْ or some said رَكَعَهُمْ. See also the reading  
of Ubai.

91/93: رُكُسُوا - رُكُسُوا or some said رُكُسُوا.

92/94: وَمَا يَكُونُ - وَمَا كَانَ.

يَصْدَقُوا - يَصْدَقُوا. So Ubai.

مُتَّابِعَاتٍ - مُتَّابِعَاتٍ. Likewise Ubai.

94/96: مُؤْمِنًا - مُؤْمِنًا. So Ibn 'Abbās and Mḥd b. 'Alī (i.e. Mḥd  
b. al-Ḥanafīyya).

أَنْ يَصُدُّوكُمْ - أَنْ صَدُّوكُمْ. So al-A'mash. [Some said أَنْ instead of إِنَّ].

3/4: حُرِّمَ - حُرِّمَتْ.

وَالْوَقِيدَةُ - وَالْوَقُودَةُ.

وَالْمَنْطُوحَةُ - وَالنَّظَّاحَةُ. So read by Abū Maisara also.

وَأَكِيلُ السَّبْعِ - وَمَا أَكَلَ السَّبْعِ. So Ubai, Sa'īd b. Jubair and Ibn 'Abbās. Some, however, said that he read وَأَكِيلَةُ السَّبْعِ.

4/6: مُكَلِّينَ - مُكَلِّينَ. So al-Ḥasan, 'Ikrima and others.

6/9: فَتَمِسُوا - فَأَمُوا. As in IV, 46.

31/34: أَعْجَزْتُ - أَعْجَزْتُ. As al-Ḥasan and others.

38/42: وَالسَّارِقُونَ وَالسَّارِقَاتُ - وَالسَّارِقُ وَالسَّارِقَةُ. See Ubai's reading here.

أَيْمَانَهُمَا - أَيْدِيَهُمَا.

48/52: شَرِيعَةً - شَرِيعَةً. So also Abū Razīn.

52/57: يُسْرِعُونَ - يُسْرِعُونَ. Read thus by 'Isā ath-Thaqafī.

54/59: غُلَظَاءَ - أَعْرَظَةً.

الْكَافِرِينَ - الْكَافِرِينَ.

55/60: مَوْلَيْكُمْ - وَلِيِّكُمْ.

(و) وَالَّذِينَ يُقِيمُونَ - الَّذِينَ يُقِيمُونَ (with addition of و).

57/62: مِنَ الَّذِينَ أَشْرَكُوا - وَالْكَافِرَاتُ. See also Ubai's reading.

60/65: مَنْ لَعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمْ الْفِرْدَةَ وَخَنَازِيرَ. See Ubai.

وَمَنْ عَدُوًّا. Some gave him as Ubai, others عَدُوًّا. وَمَنْ عَدُوًّا.

وَعَبْدَ الطَّاغُوتِ: others said الطَّاغُوتِ: others said الطَّاغُوتِ: others said الطَّاغُوتِ.

وَعَبْدَ الطَّاغُوتِ: others said الطَّاغُوتِ: others said الطَّاغُوتِ: others said الطَّاغُوتِ.

عَبْدَ الطَّاغُوتِ: others said الطَّاغُوتِ: others said الطَّاغُوتِ: others said الطَّاغُوتِ.

95/97: الْقَاعِدُ - الْقَاعِدُونَ.

الضَّرِيرُ - الضَّرِيرُ. A reading also given from the Prophet.

101/102: إِنَّ يَخْفَتُمْ. He omitted as did Ubai.

103/104: اسْتَفَرَزْتُمْ - أَطْمَأْنَنْتُمْ.

عَنْهُ - عَنْهُمْ. 109:

فَسَوْفَ نُؤْتِيهِ. 114:

128/127: أَنْ أَصْلَحًا - أَنْ يَصْلَحًا. So al-A'mash. Some, however, say he read أَنْ صَالِحًا.

129/128: كَانَتْهَا مَعْلَقَةً - كَانَتْهَا مَعْلَقَةً. See also Ubai's reading.

135/134: غَنِيٌّ أَوْ فَقِيرٌ - غَنِيًّا أَوْ فَقِيرًا. So also Ubai and Ibn Abī Ishāq.

142/141: يَرْءُونَ - يَرْءُونَ. Read thus also by Ibn Abī Ishāq.

143/142: مَذْبُذِينَ - مَذْبُذِينَ. So Ubai also.

146/145: وَسَيُوتِ - وَسَيُوتِ (?).

سَنُؤْتِيهِمْ - سَوْفَ يُؤْتِيهِمْ.

157/156: شَبَهُ - شَبَهُ. The reading also of Zaid b. 'Alī and Abū Nahk.

162/160: وَالْمُفْسِدُونَ - وَالْمُفْسِدُونَ. Read thus by Ubai, Anas, al-Jahḍarī and Sa'īd b. Jubair.

166/164: لَكِنَّ اللَّهَ - لَكِنَّ اللَّهَ. As was read also by as-Sulamī and Ubai.

176/175: أَنْ لَا تَضِلُّوا - أَنْ تَضِلُّوا. So Ubai and Zaid b. 'Alī.

## SURA V

1: أَحَلَّلْتُ لَكُمْ بَيْتَهُ - أَحَلَّلْتُ لَكُمْ بَيْتَهُ. So Ubai and Zaid b. 'Alī.

2: آيِ الْبَيْتِ الْحَرَامِ - آيِ الْبَيْتِ الْحَرَامِ. So Ibn 'Abbās and al-A'mash.

2/3: أَحَلَّلْتُمْ - أَحَلَّلْتُمْ. So Ubai and Zaid b. 'Alī.

يُجْرِمَنَّكُمْ - يُجْرِمَنَّكُمْ. So al-A'mash, Zaid b. 'Alī, and Ibn Waththāb.

64/69: بُسْطَانٍ - بُسْطَانٍ (which some wrote بُسْطَانٍ) or بُسْطَانٍ or بُسْطَانٍ.

كُلِّ مَا - كَلِّمَا a purely orthographic variant.

67/71: مِنْ رَبِّكَ إِنَّ عَلَيْنَا مِثْلَ الْبُؤْسِ، a Shi'a reading.

69/73: يَا أَيُّهَا - إِنَّ. So Ubai.

وَالصَّائِبِينَ - وَالصَّائِبِينَ. So Ubai and others. It does not fit, however, with يَا أَيُّهَا.

70/74: كَلِّمَا - كَلِّمَا a purely orthographic variant.

79/82: يَنْتَهُونَ - يَنْتَهُونَ. So Ubai and Zaid b. 'Ali.

89/91: عَقِدْتُ الْإِيمَانَ - عَقِدْتُ الْإِيمَانَ. So Abū 'l-ʿAlīya and Ibn Waththāb.

أَيَّامٍ مُتَنَابِعَاتٍ - أَيَّامٍ. So Ubai.

95/96: فَجَزَاهُ مِثْلُ - فَجَزَاهُ مِثْلُ.

107/106: الْوَالَيْنَ - الْوَالَيْنَ. So Ibn 'Abbās. It was the reading of Hamza and Ya'qūb. See also the reading of Ubai.

114: تَكُنْ - تَكُنْ. So read by al-A'mash.

115: قَالَ سَأَنْزِلُهَا - قَالَ اللَّهُ إِنِّي مُنْزِلُهَا.

118: فَعِبَادُكَ - فَعِبَادُكَ.

الْعَزِيزُ الْغَفُورُ - الْعَزِيزُ الْغَفُورُ or others say الْعَزِيزُ الْغَفُورُ.

#### SŪRA VI

16: يُصْرِفُ اللَّهَ - يُصْرِفُ. So Ubai.

19: وَإِنِّي - وَإِنِّي.

23: ثُمَّ لَمْ تَكُنْ فَتَنْهُمْ - وَمَا كَانَ فَتَنْهُمْ as Ubai and al-A'mash.

Others, however, say he read مَا كَانَ.

25: وَفَرَا - وَفَرَا. So read by Ṭalḥa b. Muṣarrif.

27: فَلَا تُكَذِّبْ - وَلَا تُكَذِّبْ. So Mu'adh and Zaid b. 'Ali. Some said that he added أَبَدًا like Ubai.

50: مَلِكٌ - مَلِكٌ. So Sa'īd b. Jubair, 'Ikrima and al-Jahḍarī.

52: يَا لَعْدُوهُ - يَا لَعْدُوهُ. So Abū 'l-ʿAlīya.

56: ضَلَلْتُ - ضَلَلْتُ which was the reading of Qatāda, Ṭalḥa and Abū 'l-ʿAlīya.

57: يَفْضُ بِالْحَقِّ - يَفْضُ بِالْحَقِّ. So Ubai and an-Nakha'ī.

أَسْرَعَ - خَيْرٌ.

61: يَتَوَقَّاهُ - يَتَوَقَّاهُ. So read by al-A'mash.

63: خَفِيفَةً - خَفِيفَةً. So Zaid b. 'Ali and Abū 'l-Mutawakkil.

71/70: نَزَرْتُ - نَزَرْتُ.

أَسْهَوَاهُ الشَّيْطَانُ - أَسْهَوَاهُ الشَّيْطَانُ. So Ubai and others.

أَتَيْنَا - أَتَيْنَا, as Ibn 'Abbās, though some say he read أَتَيْنَا.

93: يَقُولُونَ أَخْرِجُوا - أَخْرِجُوا.

أَلْهَوَانٍ - أَلْهَوَانٍ. Which was the reading of 'Ikrima also.

94: شُرَكَاءُ كُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ - شُرَكَاءُ كُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ.

أَنَّهُمْ لَكُمْ شُرَكَاءُ - تَقَطَّعَ مَا بَيْنَكُمْ - تَقَطَّعَ بَيْنَكُمْ. So al-A'mash and Mujāhid.

95: فَلَنُؤْتِيَنَّكَ - فَلَنُؤْتِيَنَّكَ. So read by al-A'mash.

99: يُخْرِجُ مِنْهُ حَبًّا - يُخْرِجُ مِنْهُ حَبًّا, the reading also of al-A'mash.

جَنَّتْ - جَنَّتْ. As 'Ali, al-A'mash and others.

أَنْظُرُوا - أَنْظُرُوا. So Ubai.

100: وَجَعَلُوا لِلَّهِ شُرَكَاءَ مِنَ الْإِنِّ - وَجَعَلُوا لِلَّهِ شُرَكَاءَ مِنَ الْإِنِّ وَخَلَقَهُمْ وَهُوَ خَلَقَهُمْ.

105: وَلِيَقُولُوا - وَلِيَقُولُوا with omission of وَ.

دَرَسَتْ - دَرَسَتْ, but some said دَرَسَتْ and others دَرَسَتْ.

لَيْسَ بِهِ - لَيْسَ بِهِ.

- وَمَا يُشْعِرُهُمْ إِذَا جَاءَهُمْ - وَمَا يُشْعِرُكُمْ أَنَّهُ إِذَا جَاءَتْ لَا يُؤْمِنُونَ: 109.  
أَنَّهُمْ لَا يُؤْمِنُونَ.
- 111: قِيلًا - قِيلًا. So read by Ubai and Ṭalḥa b. Muṣarrif.
- 125: يَصْعَدُ - يَصْعَدُ. So Ṭalḥa and Abū Naḥik. See also Ubai's reading.
- 136/137: لَشْرَكَائِهِمْ - لَشْرَكَائِنَا.
- 138/139: حَجْرٌ - حَجْرٌ. So read by Ubai, Ibn 'Abbās and others.
- 139/140: خَالِصٌ - خَالِصَةٌ. So Ibn 'Abbās and al-A'mash. Others said خَالِصَةٌ as was also given from Ibn 'Abbās and al-A'mash.  
فِيهَا سَوَاءٌ - فِيهِ شُرَكَاءُ.
- 145/146: طَمِعَهُ - يَطْمَعُهُ. So Ubai. Some friends of Ibn Mas'ūd read نَطْمَعُهُ, as did 'Ā'isha.  
أَهْلٌ بِهِ لِيُغَيِّرَ اللَّهُ - أَهْلٌ لِيُغَيِّرَ اللَّهُ بِهِ.
- 148/149: وَلَوْ شَاءَ - لَوْ شَاءَ.
- 153/154: وَهَذَا صِرَاطُ رَبِّكُمْ - وَأَنَّ هَذَا صِرَاطِي though some said وَهَذَا صِرَاطِي. See Ubai.
- 154/155: الَّذِينَ أَحْسَنُوا - الَّذِينَ أَحْسَنَ. See also Ubai's reading.
- 158/159: بَعْضُ آيَةٍ (bis) - آيَةٍ. So read by Ubai and Ja'far b. Muḥammad.
- 159/160: فَرَّقُوا. He supported Ḥafṣ against the فَرَّقُوا of Ḥamza, al-Kisā'i, 'Alī and al-Ḥasan.

## SURA VII

- 20/19: أَوْرَى - وَرَى.
- 23/22: قَالُوا رَبَّنَا آلا تَعْفِرُ - فَلَا رَبَّنَا ظَلَمْنَا أَنفُسَنَا إِن لَّمْ تَعْفِرْ لَنَا وَتَرْحَمْنَا لَنَا وَتَرْحَمْنَا.
- 28/25: خَيْرٌ - ذَلِكَ خَيْرٌ. So read also by Ubai.

- 34/32: أَجَالَهُمْ - أَجَالَهُمْ. So Ubai and 'Isā ath-Thaqafī.
- 38/36: إِذَا تَذَكَّرُوا - إِذَا أَدَّارَكُوا. So Ubai. Some said he read إِذَا أَدَّارَكُوا.
- 40/38: الْجَمَلُ الْأَصْفَرُ - الْجَمَلُ الْأَصْنَرُ - الْجَمَلُ, but some said الْجَمَلُ and others الْجَمَلُ or الْجَمَلُ.
- سَمٌ - سَمٌ. So Qatāda and Abū Razīn.
- الْخَيْطُ - الْخَيْطُ. So Abū Razīn and Ṭalḥa.
- 47/45: ضُرِفَتْ - قُلِبَتْ. So al-A'mash and Sālim.
- 57/55: بُشْرًا - نُشْرًا, the reading of Ibn 'Amir, al-Ḥasan and Qatāda.
- 105/103: يَأْنٍ as Ubai, though some said that he read عَلَى أَنْ.
- 127/124: يَذْرَكَ - يَذْرَكَ, like Anas and Nu'aim b. Maisara. See also Ubai's reading which some gave from Ibn Mas'ūd here.  
إِلَهْتِكَ - إِلَهْتِكَ. As al-Ḥasan, 'Alī and others.
- 128/125: يُورِثُهَا - يُورِثُهَا. So read by al-Ḥasan and Ibn Waththāb.  
الْعَاقِبَةُ - الْعَاقِبَةُ. It was Ubai's reading also.
- 137/133: يَصْنَعُ - يَصْنَعُ.
- 145/142: بِأَحْسَنِ - بِأَحْسَنِهَا.
- 148/146: حَلِيمٌ - حَلِيمٌ, the reading of Ḥamza, al-Kisā'i and others.  
By some it is given as the reading of the Friends of Ibn Mas'ūd.
- 149/148: رَبَّنَا - رَبَّنَا, the reading of Ḥamza, al-Kisā'i and others.
- 154/153: صَبْرٌ - سَكَنٌ. See also Ubai's reading.
- 170/169: الَّذِينَ اسْتَمْسَكُوا - وَالَّذِينَ يُمْسِكُونَ. So al-A'mash. See also Ubai's reading.
- 171/170: وَتَذَكَّرُوا - وَتَذَكَّرُوا.
- 187: عَنْهَا - عَنْهَا. So read also by Ibn 'Abbās.

## SURA VIII

1: يَسْأَلُونَكَ الْأَنْفَالَ — يَسْأَلُونَكَ عَنِ الْأَنْفَالِ, as read by many others.

بينكم فيما تشاجروا به — بينكم. Given from the Friends of Ibn Mas'ūd.

2: فَرَّقَتْ — وَجَلَتْ. See also Ubai's reading.

6: تَبَيَّنَ — تَبَيَّنَ.

14: هَذَا — ذَلِكَ.

19: إِنَّ اللَّهَ لَسَعَ — وَاللَّهُ مَعَ — وَإِنَّ اللَّهَ مَعَ. but some said he read سَعَ.

25: لَتُصِيبَنَّ — لَا تُصِيبَنَّ. So Ubai and many others, but some said he read تُصِيبُ.

27: لَا تَخُونُوا (second occurrence) — لَا تَخُونُوا.

38/39: يَنْتَهُوا — يَنْتَهُوا which necessitates لكم instead of لهم.

42/43: بِالْعُدُوِّ الْعَلِيَّا وَهُمْ بِالْعُدُوِّ السُّفْلَى — بِالْعُدُوِّ.

57/59: فَشَرُّدُ — فَشَرُّدُ, which some gave also from al-A'mash.

59/61: لَا يَحْسِبُ الَّذِينَ كَفَرُوا أَنَّهُمْ سَبَقُوا — لَا يَحْسِبُ الَّذِينَ كَفَرُوا أَنَّهُمْ سَبَقُوا.

Others, however, only note the addition of سَبَقُوا.

## SURA IX

In Ibn Mas'ūd's Codex this Sūra had the Basmala.

7: لَيْسَ لِلْمُشْرِكِينَ — كَيْفَ يَكُونُ لِلْمُشْرِكِينَ.

عَهْدٌ عِنْدَ اللَّهِ وَدِيَّةٌ. But some said he read عَهْدٌ — عَهْدٌ.

8: دِيَّةٌ — دِيَّةٌ.

21: يُبَشِّرُهُمْ — يُبَشِّرُهُمْ.

28: عَائِلَةٌ — عَائِلَةٌ. So read by 'Alqama and others.

37: يُضِلُّ — يُضِلُّ, which was the reading of al-Hasan and Ya'qūb.

زَيْنَ لَهُمْ سُوءٌ — زَيْنَ لَهُمْ سُوءٌ. So read also by Zaid b. 'Ali.

38: تَنَافَلْتُمْ — تَنَافَلْتُمْ. It was the reading of al-A'mash.

47: زَادَكُمْ — زَادَكُمْ. So read also by Ubai and Ibn Abi 'Abla.

51: هَلْ يُصِيبُنَا — لَنْ يُصِيبَنَا, but some say he read يُصِيبُنَا as did Talha.

54: تَقَبَّلَ — تَقَبَّلَ.

61: أُذُنُ خَيْرٍ وَرَحْمَةٍ — أُذُنُ خَيْرٍ.

61/62: رَحْمَةٍ — رَحْمَةٍ. Which was the reading of Ḥamza, al-A'mash and 'Ali.

81/82: بِأَن قَعَدُوا خَفَ — بِبَقَعَهُمْ خَلَفَ.

106/107: غَفُورٌ رَحِيمٌ — عَلِيمٌ حَكِيمٌ.

107/108: لِمَنْ خَارُوا — لِمَنْ حَارَبَ. So read by al-A'mash also.

109/110: فَأَنْهَارُ بِهِ قَوَاعِدُهُ — فَأَنْهَارُ بِهِ. See also Ubai's reading here.

110/111: وَأَوَّلُ قُطِعَتْ قُلُوبُهُمْ — أَنْ تَقْطَعَ قُلُوبُهُمْ. Some gave Talha's reading وَأَوَّلُ قُطِعَتْ قُلُوبُهُمْ as from the Friends of Ibn Mas'ūd.

See also Ubai's reading.

111/112: بِأَنَّ لَهُمُ الْحِجَةَ — بِأَنَّ لَهُمُ الْحِجَةَ, a reading given from 'Umar and al-A'mash also.

112/113: النَّائِبِينَ الْعَالَمِينَ الْمُحَادِدِينَ السَّاعِيِينَ الزَّارِكِينَ etc. — النَّائِبِينَ etc. so Ubai.

السَّاعِدِينَ الْأَمِيرِينَ بِالْمَعْرُوفِ وَالنَّاهِيِينَ

وَالْمُحَافِظِينَ. So Ubai.

117/118: مَا زَاغَتْ قُلُوبٌ طَائِفَةٌ — مَا كَادَ يَزِيغُ قُلُوبُ قَرِينٍ. See Ubai.

119/120: مَعٍ — مَعٍ. So read by Ibn 'Abbās also.

الصَّادِقِينَ — الصَّادِقِينَ. So read by Ibn 'Abbās.

122/123: مِنْ كُلِّ طَائِفَةٍ مِنْهُمْ غُصْبَةٌ — مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ.

أَنْفَلُوا — رَجَعُوا.

126/127: لَا تَرَى — لَا يَرُونَ, as Ubai and al-A'mash, but some say

he read تَرَى.

مَرَّتَيْنِ وَمَا يَنْدَكُرُونَ — مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذَكَّرُونَ.



## SŪRA X

- 2: عَجَبًا - عَجَبًا. Ibn 'Abbās so read also.
- 4: حَقًّا أَنَّهُ - حَقًّا أَنَّهُ. So read by Abū Ja'far and al-A'mash.
- بَدَأَ - بَدَأَ. So Ubai.
- 11/12: لَفَضَيْنَا إِلَيْهِمْ أَجَلَهُمْ - لَفَضَيْنَا إِلَيْهِمْ أَجَلَهُمْ. So Ibn Muḥaiṣin and al-A'mash.
- 16/17: لَا أُنذِرُكُمْ or لَا أُنذِرُكُمْ - لَا أُنذِرُكُمْ. So read by Ibn 'Abbās.
- 19/20: أُمَّةً وَاحِدَةً عَلَى الْهَدَى - أُمَّةً وَاحِدَةً.
- 22/23: يُنْفِرُكُمْ - يُنْفِرُكُمْ. So read by al-Ḥasan.
- جَرَيْنَ بِكُمْ - جَرَيْنَ بِكُمْ.
- رَحِيطًا - رَحِيطًا. So Ubai and Zaid b. 'Alī.
- 24/25: زُخْرُفَهَا - زُخْرُفَهَا. So Ubai and 'Isā ath-Thaqafi.
- وَزَيَّنَّتْ - وَزَيَّنَّتْ. So Ubai and Zaid b. 'Alī.
- أَتَاهُمْ - أَتَاهُمْ. So read by Ibn Abī 'Abī. See also Ubai's reading.
- 30/31: تَتَلَوُا - تَتَلَوُا, the reading of Ḥamza, al-Kisā'i and al-A'mash, and said by some to have been the reading of Zaid b. 'Alī.
- 35/36: لَا يَهْدِي - لَا يَهْدِي.
- 36/37: يَفْعَلُونَ - يَفْعَلُونَ.
- 42/43: يَسْتَمِعُونَ - يَسْتَمِعُونَ. As in VI, 35.
- 51/52: أَنْتُمْ إِذَا - أَنْتُمْ إِذَا مَا. So read by Zaid b. 'Alī.
- 58/59: فَافْرَحُوا - فَافْرَحُوا. As Ubai and many others.
- 78/79: تَكُونُ - تَكُونُ. So read by al-Ḥasan and Ibn Abī Lailā.
- 81: سِحْرًا - سِحْرًا. The reading of Ubai also.
- 89: تَتَّبِعَانِ - تَتَّبِعَانِ.
- 90: إِنَّهُ لَا إِلَهَ - إِنَّهُ لَا إِلَهَ.

## SŪRA XI

- 92: نُنَجِّكَ - نُنَجِّكَ. So read by Ubai and Ibn as-Samaifa.
- بِيدَارِكَ - بِيدَارِكَ. Some however, say he read بِإِدَارِكَ.
- 98: فَهَلَّا - فَهَلَّا. So read by Ubai also.
- 12/15: إِلَيْهِ - عَلَيَّ.
- جَاءَتْهُ الْمَلَائِكَةُ - جَاءَ مَعَهُ مَلَكٌ.
- 13/16: بِسُورٍ - بِعَشْرِ سُورٍ. So Ubai.
- 16/19: بَاطِلًا - بَاطِلًا. So Ubai, and given by some from 'Āṣim.
- 25/27: قَوْمِهِ فَقَالَ يَا قَوْمِ - قَوْمِهِ.
- 28/30: He omitted the words رَحْمَةً مِنْ عِنْدِي.
- 38/40: كُلُّ مَا - كُلَّمَا. A purely orthographic variant.
- 41/43: هَجَرْنَاهَا - He supported TR against the alternative reading هَجَرْنَاهَا.
- مُرْسِنًا - مُرْسِنًا, as read by 'Isā ath-Thaqafi and al-A'mash.
- 44/46: وَأَسْتَوْتِ عَلَى الْجُودِي - وَأَسْتَوْتِ عَلَى الْجُودِي.
- 46/48: أَنْ تَسْأَلَنِي - فَلَا تَسْأَلَنِي.
- 49/51: مِنْ قَبْلِ هَذَا الْقُرْآنِ - مِنْ قَبْلِ هَذَا.
- 57/60: يَسْتَخْلِفُ - يَسْتَخْلِفُ. So read by Hubaira 'an Ḥafṣ.
- تَضْرُوهُ - تَضْرُوهُ. So read by Hubaira. Some said Ibn Mas'ūd read تَنْقُصُونَهُ.
- 71/74: فَائِمَةٌ وَهُوَ جَالِسٌ, but others say فَائِمَةٌ وَهُوَ قَائِدٌ, and others add that he read فِي instead of إِمْرَأَتِهِ.
- 72/75: شَيْخًا - شَيْخًا. So Ubai and al-A'mash.
- أَنِّي يَكُونُ لِي وَلَدٌ - أَلَدٌ.
- 74/77: يُجَادِلُهُمْ - يُجَادِلُنَا.
- 78/80: الْخَبَائِثُ - الْخَبَائِثُ.

81/83: He omitted the words *ولا يلتفت منكم أحد* but some say that after *امرانك* he added *ألا عجوز* (reminiscent of XXVI, 170, 171).

101/103: *أَعْنَى - أَعْنَتَ*.

*اللاتي كانوا يدعون - التي يدعون*.

*زادهم - زادهم*.

102/104: *وَكَذَلِكَ* without *و*.

105/107: *يَأْتُونَ - يَأْتِ*. So al-A'mash. Others say he read *يَأْتِي* like Ubai.

111/113: *إِنْ كُلِّ إِلَّا - وَإِنْ كُلًّا لَهَا*. See also Ubai's reading.

113/115: *تُنْصَرُونَ - تَنْصَرُونَ*. So read by Zaid b. 'Ali.

116/118: *يَقْدِرُ - يَقْدِرُ*. So read by Ubai.

#### SURA XII

8: *عَصَصَ - عَصَصَ*. So read by 'Ali.

10: *مِنْهُمْ وَيَسْأَلُكُمْ - مِنْهُمْ*.  
*لَا تَقْتُلُوهُ وَاجْعَلُوهُ - لَا تَقْتُلُوا يُوسُفَ وَأَلْقُوهُ*.

*غَشِيَتْ*. He supported the reading of TR here and in v. 15.

12: *نَلَهُوْا وَنَلَامُ - يَرْتَعِ وَيَلْعَتُ*.

17: *نَنْتَضِلُ - نَسْتَقِي*.

18: *فَصَبْرًا جَبِيلًا - فَصَبْرٌ جَبِيلٌ*. So Ubai and 'Isa ath-Thaqafi.

22: *جَعَلْنَاهُ حَكِيمًا وَعَلَمًا - آتَيْنَاهُ حُكْمًا وَعِلْمًا*.

23: *وَعَلَقَتْ أَبْوَابُهَا - غَلَقَتْ الْأَبْوَابَ*.

*هَيْئَتُ*. He agreed with TR, though some said he read *هَيْئَتُ* like Ibn as-Samaifa.

25: *وَجَدَا - أَلْفَيَا*.

31: *مَهْمَا - مَهْمَا*. So read by Mu'adh.

*خَاشَى اللَّهِ* or *خَاشَا اللَّهُ* or *خَاشَى اللَّهِ*. See also Ubai. Some, however, said he read *خَاشَا لِلَّهِ* like Abū 'Amr and al-Yazidi, or *خَاشَا اللَّهُ*.

*بَشَرًا* or *بَشَرَى*: though others said *بَشَرَى* and others *بَشَرًا*.

33: *أَصَبْتُ - أَصَبْتُ*. So Ubai and Ibn as-Samaifa.

35: *عَتَى - عَتَى*, said to be in the dialect of Hudhail.

36: *عَبْنَا - عَبْنَا*, said to be in the dialect of 'Umān.

*خَبَرًا - خَبَرًا*.

43: *سَنَابِلَ - سَنَابِلَ* and also in v. 46. So read by Ja'far as-Sādiq.

47: *فِي سُنْبُلِهِ فَإِنَّهُ أَبَقِيَ لَهُ - فِي سُنْبُلِهِ*.

49: *تَمْنَصِرُونَ - يَمْنَصِرُونَ*. See also Ubai's reading.

62: *لِفَتْنَتِهِ - لِفَتْنَتِهِ* as the non-Kūfan reading.

64: *خَيْرَ الْحَافِظِينَ - خَيْرَ حَافِظًا*, some say, however, that he read this instead of *أَرْحَمَ الرَّاحِمِينَ*.

65: *تَبَيَّنَ ثَبَيَّنَ*. So read by Abū Haiwa.

69: *دَخَلُوا عَلَيْهِ عَرَفَ يُوسُفُ أَخَاهُ - دَخَلُوا عَلَى يُوسُفَ إِذْ هُوَ أَخَاهُ*.

70: *وَجَعَلَ - جَعَلَ*.

*فَإِذْ مَوْذَنٌ مِنْ قَبْلِ أَنْ تَخْرُجَ الْعِيرُ - ثُمَّ أَذِنَ مَوْذَنٌ*.

71: *عَلَيْهِ - عَلَيْهِمْ*.

72: *صَوَّغَ - صَوَّغَ*. So Zaid b. 'Ali and Ibn Waththāb. See also Ubai.

76: *كُلِّ ذِي عِلْمٍ عَالِمٌ* or *كُلِّ ذِي عَالِمٍ* or *كُلِّ ذِي عِلْمٍ*.

77: *فَأَسْرَهُ - فَأَسْرَهَا*. So read also by Ibn Abi 'Abla.

83: *لَا يَعْلُ أَنْ - عَمَى اللَّهُ أَنْ*.

87: *فَضَلَ - رَوَّحَ*. See also Ubai's reading.

88: *فَأَوْفَوْا لَنَا الْكَيْلَ وَأَوْفِرْ رِكَابَنَا - فَأَوْفِ لَنَا الْكَيْلَ*.

- 90: هَذَا أَخِي يَبْنِي وَيَبْنِي قُرْبَى - هَذَا أَخِي.  
 96: جَاءَ الْبَشِيرُ مِنْ بَيْنِ يَدَيِ الْعَمِيرِ - جَاءَ الْبَشِيرُ.  
 99/100: أَبَوَيْهِ وَإِخْوَتُهُ - أَبَوَيْهِ.  
 101/102: عَلَيْنِ and آتَيْنِ - عَلَيْنِ and آتَيْنِ.  
 105: يَمْشُونَ عَلَيْهَا and وَالْأَرْضِ يَمْشُونَ - وَالْأَرْضِ يَمْشُونَ, but some say يَمْشُونَ عَلَيْهَا  
 وَالسَّمَاءِ وَالْأَرْضِ آتَيْنِ عَظِيمَتَانِ.  
 108: هَذَا - هَذِهِ.  
 110: كَذَبُوا - He agreed with the Kūfans, though others said he  
 read كَذَبُوا as the non-Kūfan reading.

## SURA XIII

- 4: قَطَعَ - قَطَعَ. So read by Ibn Dharr.  
 يَسْفِيهَا مِنْ مَاءٍ وَاحِدٍ - يُسْقَى بِمَاءٍ وَاحِدٍ وَيَنْفُضُ بَعْضَهَا عَلَى بَعْضٍ  
 وَيَنْفُضُ بَعْضَهَا عَلَى بَعْضٍ. So read also by Ubai and Ibn Qais.  
 8/9: يَزِيدُ - تَزِيدُ, but others say he read يَزِيدُ.  
 10/11: وَمَنْ هُوَ سَارِبٌ - سَارِبٌ.  
 11/12: مَعْقِبَتٌ - مَعْقِبَتٌ. So read by Ubai and an-Nakha'i.  
 14/15: يَدْعُونَ وَالَّذِينَ - وَالَّذِينَ يَدْعُونَ omitting يَدْعُونَ.  
 فَادْعُوا وَمَا دُعَاهُ - وَمَا دُعَاهُ.  
 16/17: قَالُوا اللَّهُ قُلْ - قُلِ اللَّهُ قُلْ. So Ubai.  
 أَفْتَحْتُمْ [i.e. with omission of \ and idghām] - أَفْتَحْتُمْ  
 of ت with ذ or أَفْتَحْتُمْ.  
 19: أَفَمِنْ - أَفَمِنْ as read also by Ubai and Zaid b. 'Alī.  
 26: يَقْدِرُ لَهُ - يَقْدِرُ لَهُ. So Ibn Dharr.  
 يَبْسُطُ - يَبْسُطُ as also Abū 'l-Barhashīm. See also Ubai's  
 reading.

- 30/29: وَمَا أَرْسَلْتُ مِنَ الرُّسُلِ وَأَنْزَلْتُ عَلَيْهِمْ مِنَ الْكِتَابِ إِلَّا بِإِذْنِ اللَّهِ  
 قَوْمِهِمْ لِيَتْلُوْنَهَا عَلَيْهِمْ وَيَتَّبِعُونَهَا لَهُمْ فَضَّلَ اللَّهُ  
 Sūra XIV, 4.  
 31/30: يَأْتِيَن - يَأْتِيَن. So 'Alī, Ibn 'Abbās and Ja'far b. Mḥd.  
 31: دِيَارِهِمْ - دَارِهِمْ. Read thus also by Ubai and Mujāhid.  
 33: صُدُّوا - صُدُّوا. See also Ubai's reading.  
 35: أَمْثَالُ - مَثَلُ. So 'Alī and as-Sulamī. Some, however, said  
 he read مَثَلُ. See also Ubai's reading.  
 36: وَالَّذِينَ آمَنُوا بِالْكِتَابِ يَقْرَحُونَ بِمَا أَنْزَلَ إِلَيْكَ  
 وَالَّذِي أَنْزَلْنَا إِلَيْكَ مِنَ الْكِتَابِ فِيهِ لُغَاتٌ مُخْتَلِفَاتٌ  
 but others said وَالَّذِينَ آمَنُوا يَقْرَحُونَ بِهِ وَهُمْ مِنْ لَا يُؤْمِنُ بِهِ  
 he read يَقْرَحُونَ بِمَا أَنْزَلَ إِلَيْكَ هُوَ الْحَقُّ يُؤْمِنُ بِهِ and  
 others said he read يَقْرَحُونَ بِمَا أَنْزَلَ إِلَيْكَ هُوَ الْحَقُّ يُؤْمِنُ بِهِ  
 38: مِنْ قَبْلِكَ فَأَسْكَنَاهُمُ الْأَرْضَ - مِنْ قَبْلِكَ.  
 42: الْكَافِرُونَ - الْكَافِرُونَ. See also Ubai's reading.

## SURA XIV

- 6: أَخْرَجَكُمْ - إِذْ أَنْجَكُمْ.  
 7: قَالَ - تَادَنَ.  
 وَقَالَ مُوسَى لِقَوْمِهِ لَيْتَن - وَلَيْتَن  
 (P) إِنَّ لَعْنَى حَمِيلٍ - إِنَّ عَذَابِي لَشَدِيدٌ  
 لَيْتَن كَفَرْتُمْ - إِنَّ تَكْفُرُوا أَنْتُمْ.  
 8: لَيْتَن كَفَرْتُمْ - إِنَّ تَكْفُرُوا أَنْتُمْ.  
 9: عَادَ وَنُوحًا - عَادَ وَنُوحًا [i.e. beginning a new clause governed  
 by the coming verb].  
 18/21: عَصَفَ - عَصَفَ.  
 24/29: ثَابِتٌ أَصْلُهَا فِي الْأَرْضِ - أَصْلُهَا ثَابِتٌ and some say he read  
 وَفَرَعَهَا فِي السَّمَاءِ instead of وَفَرَعَهَا فِي الْأَرْضِ.

- 32/37: السَّمَوَاتِ وَالْأَرْضِ وَجَعَلَ لَكُمْ الْأَرْضَ قَرَارًا - السَّمَوَاتِ وَالْأَرْضِ: 41/42: Some say he read *إِلَهِ الدِّينِ* like al-Ḥasan, 'Alī and others.
- 46/47: وَمَا كَانَ مَكْرُومًا - وَإِنْ كَانَ مَكْرُومًا: though others say he read *وَإِنْ كَانَ مَكْرُومًا*.
- 50/51: تَغْشَى - تَغْشَى.

## SURA XV

- 2: رَبَّنَا - رَبَّنَا said to be in the dialect of Tamīm.
- 6: وَقَالَ الَّذِينَ كَفَرُوا - وَقَالُوا: عَلَيْهِ.
- 7: تَرْبِنَا مَلَائِكَةً - تَأْتِينَا بِالْمَلَائِكَةِ.
- 14: أَظْلَلُوا - فَظَلُّوا. So read by Ubai.
- 15: سَكِرَتْ - سَكِرَتْ. So read by Ubai and Abān b. Taghlib.
- 17: لَعِينٌ - رَجِيمٌ.
- 27: خَلَقْنَاهُ خَلْقَهُ. - He omitted *خَلَقْنَاهُ*.
- 51: وَأَعْلَاهُمْ - وَتَبَهُمُ. So read also by Ibn Qais.
- 52: إِذْ - إِذْ. So Ibn Qais also.
- 53: تَوَجَّلَ - تَوَجَّلَ, said to have been the reading of the friends of Ibn Mas'ūd, but others said he read *تَخَفَّ*, as was also read by Ubai.
- نَبَشْرَكَ - نَبَشْرَكَ.*
- 54: نَبَشْرُونَ - نَبَشْرُونَ.
- 56: مِنْ سَعَةِ رَحْمَةٍ - مِنْ رَحْمَةٍ. Read thus also by Ibn Qais.
- 65: يَلْتَفِتُونَ - يَلْتَفِتُونَ.
- 66: وَقُلْنَا لَهُ إِنَّ دَابِرَ - وَقُلْنَا إِنَّ دَابِرَ, though some said *دَابِرَ*.
- 72: لَنِي سَكْرَتِهِمْ يَلْعَبُونَ - لَنِي سَكْرَتِهِمْ يَلْعَبُونَ.
- 79: مُسْتَقِيمٌ - مُسْتَقِيمٌ.

## SURA XVI

- 9: مِنْكُمْ - مِنْكُمْ. Said to have been so read by 'Alī also.
- 11: يُخْرِجُ - يُخْرِجُ.
- 12: وَالْأَرْيَاحُ - وَالْأَرْيَاحُ. So Ṭalḥa b. Muṣarrif.
- 19: يَعْلَمُ الَّذِي تَبْدُونَ وَمَا تَكْتُمُونَ وَالَّذِينَ - يَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ: friends of Ibn Mas'ūd.
- 20: كَخَلْقِهِمْ لَا يَخْلُقُونَ شَيْئًا - لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلِقُونَ.
- 28/30: تَتَوَقَّعُهُمْ - تَتَوَقَّعُهُمْ. Similarly in v. 34.
- 37/39: يَهْدِي (for يَهْدِي) or يَهْدِي. See also Ubai's reading.
- 41/43: لَنُؤَيِّدَنَّكُمْ - لَنُؤَيِّدَنَّكُمْ. So read by 'Alī, Nu'aim b. Maisara and others.
- ظَلَمُوا - ظَلَمُوا.* So Ubai and Abū 'l-Barhashim.
- 43/45: يُوحَى - He supported TR against the other reading *يُوحَى*.
- 48/50: عَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ - عَنْ أَيْمَانِهِمْ وَالشَّمَائِلِ سَجْدًا لِلَّهِ: يَسْجُدُ لِلَّهِ.
- 51/53: إِنَّمَا هُوَ إِلَهٌ وَاحِدٌ - إِنَّمَا هُوَ إِلَهٌ وَاحِدٌ.
- 54/56: إِذَا كُفِفَ - إِذَا كُفِفَ.
- 62/64: مُفْرَطُونَ - مُفْرَطُونَ, agreeing with the reading of Warsh.
- 65/67: لَعِبْرَةٌ - لَعِبْرَةٌ.
- 66/68: نُسْفِكُكُمْ - نُسْفِكُكُمْ, agreeing with reading of Nāfi', Ibn 'Āmir and Ya'qūb.
- 67/69: نَسْرَاتِ الْخَيْلِ وَالْأَعْنَابِ تَتَخَذُونَ مِنْهُ سَكْرًا وَرِزْقًا حَسَنًا: نَسْرَاتِ الْخَيْلِ وَالْأَعْنَابِ تَتَخَذُونَ سَكْرًا مُسْتَخْرَجُونَ مِنْهُ رِزْقًا حَسَنًا.
- 69/71: يَبْصُرُونَ - يَبْصُرُونَ.
- 71/73: فَضَلُّوا بِرَادِينَ رِزْقِهِمْ عَلَى الَّذِينَ مَلَكَتْ أَيْمَانُهُمْ - He read *فَضَلُّوا بِرَادِينَ رِزْقِهِمْ عَلَى الَّذِينَ مَلَكَتْ أَيْمَانُهُمْ*, though some said *فَهُمْ فِيهِ شُرَكَاءُ أَفِينِعْمَاءُ اللَّهِ هُمْ يَجْحَدُونَ*, though some said he read *يَجْحَدُونَ* without the *هُمْ*.

- 73/75: مَنْ لَا يَرْزُقُهُمْ - مَا لَا يَمْلِكُ لَهُمْ رِزْقًا.  
 75/77: هَلْ يَسْتَوِي هُوَ وَمَنْ أَمِنَّا رِزْقًا حَسَنًا - وَمَنْ رَزَقْنَاهُ مِنَّا رِزْقًا حَسَنًا.  
 76/78: يُوَجِّهُ or يُوَجِّهُهُ, though some said يُوَجِّهُهُ and others يُوَجِّهُهُ.  
 77/79: حَبْرَ السَّاعَةِ - أَمْرُ السَّاعَةِ.  
 80/82: حِينَ ظَهَرْتُمْ - يَوْمَ ظَهَرْتُمْ.  
 81/83: ظِلَالًا يَا وَيْلَكُمْ حِينَ مَسِيرِكُمْ وَوَقْتُ مَقِيلِكُمْ - He read خَلْقَ ظِلَالًا.  
 85/87: إِذَا رَمَا - He omitted the إِذَا رَمَا.  
 86/88: شُرَكَاءُ هُمْ فِي النَّارِ - شُرَكَاءُ هُمْ.  
 86/88: شُرَكَاءُ هُمْ. He omitted the هُمْ here.  
 96/98: لَنَجْزِيَنَّهُ - لَنَجْزِيَنَّهُ.  
 97/99: لَنَجْزِيَنَّهُمْ (P) - لَنَجْزِيَنَّهُمْ.  
 112/113: لِبَاسَ الْخَوْفِ وَالْجُوعِ - لِبَاسَ الْجُوعِ وَالْخَوْفِ, as Ubai.  
 Some, however, said that Ibn Mas'ūd simply omitted لِبَاسَ, and others that he omitted لِبَاسَ and then read الْخَوْفِ وَالْجُوعِ.  
 115/116: حَرَّمَ اللَّهُ - حَرَّمَ عَلَيْكُمْ.  
 124/125: إِنَّمَا أَنْزَلْنَاهُ السَّبْتَ or إِنَّمَا أَنْزَلْنَاهُ السَّبْتَ - جُعِلَ السَّبْتُ

## SŪRA XVII

- 1: مِنَ اللَّيْلِ - لَيْلًا.  
 4: عَلِيًّا - عَلِيًّا. So read by Ubai and Zaid b. 'Alī.  
 5: عِبَادًا - عِبَادًا. As Ubai and Ibn Qais.  
 فَقَالُوا أَتَرَأَى الدَّيَّارَ - فَجَاسُوا خِلَالَ الدَّيَّارِ.  
 9: يُبَشِّرُ - يُبَشِّرُ. So read by Ṭalḥa and Ibn Waththāb.  
 23/24: وَوَصَّى - وَوَصَّى. So Ubai.

- إِمَّا يَلْفُفَانِ عِنْدَكَ - إِمَّا يَلْفُفَنَّ عِنْدَكَ الْكَبِيرَ أَحَدُهُمَا أَوْ كِلَاهُمَا.  
 الْكَبِيرَ إِمَّا وَاحِدٌ وَإِمَّا كِلَاهُمَا.  
 37/39: مَرَحًا - فَرَحًا. As read by Ibn Qais.  
 38/40: خَيِّثُهُ, though some said he read سَيِّئَاتٍ - سَيِّئُهُ. See also Ubai's reading.  
 44/46: سَبَّحَتْ لَهُ الْأَرْضُ وَسَبَّحَتْ لَهُ السَّمَوَاتُ as al-A'mash and Ṭalḥa, though some said that his reading was سَبَّحَتْ لَهُ السَّمَوَاتُ وَسَبَّحَتْ لَهُ الْأَرْضُ.  
 47/50: مَا أَنْظَرْتُمْ تَتَبِعُونَ - إِنْ تَتَّبِعُونَ.  
 57/59: نَدْعُونَ - نَدْعُونَ. So read also by Qatāda.  
 رَبِّكَ - رَبِّكَ.  
 أَقْرَبُ دَرَجَاتٍ - أَقْرَبُ.  
 59/61: مُبْصِرَةٌ - مُبْصِرَةٌ. So read also by Zaid b. 'Alī.  
 60/62: فِتْنَةً لَهُمْ - فِتْنَةً لِلنَّاسِ.  
 62/64: لَا حَتَمَ لَهُ - لَا حَتَمَ لَهُ.  
 71/73: يَكْتَابُهُمْ - يَكْتَابُهُمْ. So Ubai and al-Ḥasan.  
 فَمِنْ أَمْتَدَى أَوْقَى - فَمِنْ أَوْقَى.  
 فَأُولَئِكَ يُجْزَوْنَ حِسَابَهُمْ يَقْرَأُونَ - فَأُولَئِكَ يَقْرَأُونَ.  
 76/78: يَلْبِثُوا - يَلْبِثُونَ. So read also by Ubai.  
 85/87: أُوتُوا - أُوتُوا. Likewise al-A'mash.  
 93/95: زُخْرَفٍ - زُخْرَفٍ. Cf. Goldziher, *Richtungen*, p. 17.  
 97/99: كُلِّ مَا - كُلِّ مَا. A purely orthographic variant.  
 106/107: فَرَقْنَاهُ - فَرَقْنَاهُ, as Ubai, Ibn 'Abbās and others, but some say he added عَلَيْكَ.  
 110: تَخَافَتْ بِصَوْتِكَ وَلَا تَعَالَ بِهِ - تَخَافَتْ بِهَا.

## SŪRA XVIII

- عَوَجًا بَلْ دِينًا - عَوَجًا: 1.

63/62: أَرَأَيْتَكَ - أَرَأَيْتَ.

but others say, أَنْ أَدْكُرَهُ إِلَّا الشَّيْطَانُ - إِلَّا الشَّيْطَانُ أَنْ أَدْكُرَهُ. his only variant was أَدْكُرْكَه.

73/72: قَوْلِي - أَمْرِي.

76/75: تَصَحَّبَنِي - تَصَحَّبَنِي.

77/76: لِيُنْقَضَ - يَنْقُضَ as Ubai and al-A'mash, but others say لِيُنْقَضَ and yet others يَنْقَاضُ.

لَتَخَذَتْ - لَتَخَذَتْ as Qatāda and al-Ḥasan, but others say لا تَخَذَتْ. See also Ubai's reading.

78/77: هَذَا الْفِرَاقُ بَيْنِي وَبَيْنَكَ - هَذَا فِرَاقُ. So read also by Ubai.

79/78: سَفِينَةٍ صَالِحَةٍ - سَفِينَةٍ. So Ubai.

80/79: فَخَافَ رَبُّكَ - فَخَشِينَا. Some, however, give this only from Ubai.

86/84: حَامِيَةٍ - حَامِيَةٍ. So Ṭalḥa b. Muṣarrif, Ibn 'Amīr, Ḥamza, al-Kisā'i and others.

94/93: قَالَ الَّذِينَ مِنْ دُونِهِمْ - قَالُوا.

96/95: زُبْرٌ - زُبْرٌ. So read also by Ibn Qais.

سَوَى - سَوَى. So 'Alī, Ibn 'Abbās and Qatāda.

الْمُجَلِّينَ - الْمُجَلِّينَ. So 'Alī, Ibn 'Abbās and Qatāda.

عَلَيْهَا - عَلَيْهَا. So 'Alī, Ibn 'Abbās and Qatāda.

102: أَفْظَنَ - أَفْظَنَ.

109: مَدَدًا - مَدَدًا. So Ibn 'Abbās, Mujāhid, al-A'mash and others.

أَنْ تَنْقُضَ - أَنْ تَنْقُضَ.

مَدَدًا - مَدَدًا. As Ubai, Mujāhid, Ibn 'Abbās and others.

## SURA XIX

2, 3/1, 2: He read ذِكْرُ رَحْمَةِ رَبِّكَ الرَّحْمَنِ إِذْ نَادَاهُ زَكَرِيَّا نَدَاءً.

See Ubai's reading.

يُبَشِّرُ - يُبَشِّرُ. 2:

مِنْ أَقْوَامِهِمْ مَا لَمْ عَلَيْهَا مِنْ بَهْتَانٍ - مِنْ أَقْوَامِهِمْ 5/4:

11/10: عَدَدَا - عَدَدَا (P) as read by Ṭalḥa and Ibn Ghazwān.

16/15: مِنْ دُونِنَا though others say he read مِنْ دُونِ اللَّهِ - إِلَّا اللَّهُ.

17/16: تَرَوْنَهُ - تَرَوْنَهُ. So read by Abū 'l-Mutawakkil.

20/19: يَطْهَرُوا - يَطْهَرُوا. So read also by Zaid b. 'Alī.

21/20: بِنَاءٍ - بِنَاءٍ. As Mu'adh.

25/24: وَقَالُوا وَلَكِنَّا - وَلَكِنَّا.

ثَلَاثَ مِائَةِ سَنَةٍ - ثَلَاثَ مِائَةِ سَنَةٍ. So read also by Ubai.

28/27: عَيْنِكَ - عَيْنِكَ. It was the reading of al-Ḥasan and al-A'mash.

33/31: كُلُّ الْمُجْتَمِعِينَ إِلَى أَكْلِهِ - كُلُّ الْمُجْتَمِعِينَ إِلَى أَكْلِهَا though some say he read كَلَّا.

38/36: لَكِنَّا هُوَ اللَّهُ رَبِّي but others say لَكِنَّا هُوَ اللَّهُ رَبِّي, and others لَكِنَّا هُوَ اللَّهُ رَبِّي or لَكِنَّا هُوَ اللَّهُ رَبِّي لَا إِلَهَ إِلَّا هُوَ that he read as Ubai and al-Ḥasan.

45/43: تَذَرِيهِ - تَذَرِيهِ though others say تَذَرِيهِ.

48/46: جَنَّتُمْوَنَا كَخَلْقِكُمْ الْأَوَّلِ بَلْ - جَنَّتُمْوَنَا كَمَا خَلَقْتُمْ أَوَّلَ مَرَّةٍ بَلْ رَعِمْتُمْ رَعِمْتُمْ.

52/50: يَقُولُ لَهُمْ - يَقُولُ لَهُمْ.

53/51: مُلَاقُوها - مُلَاقُوها. So read by al-A'mash and Ṭalḥa.

55/53: وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَى وَيَسْتَغْفِرُوا رَبَّهُمْ إِلَّا أَنْ وَمَا مَنَعَهُمْ إِلَّا أَنْ يُؤْمِنُوا بِرَبِّهِمْ وَيَسْتَغْفِرُوا لَهُ بَلْ - تَأْتِيهِمْ بَرِيدُونَ أَنْ تَأْتِيَهُمْ.

57/55: فَمَنْ أَكْثَرُ ذَنْبًا مِمَّنْ ذُكِّرَ - وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ.

فِي آذَانِهِمْ وَقَرَأَ وَعَلَى أَعْيُنِهِمْ غِطَاءٌ - فِي آذَانِهِمْ وَقَرَأَ.

59/58: تِلْكَ الْقُرُونُ الْأَخْلَافُ - تِلْكَ الْقُرُونُ الْأَخْلَافُ. So Ubai and Ibn Qais.

- 7: نَبَشْرُكَ - نَبَشْرُكَ. See also Ubai's reading.
- 8/9: عَتِيَا - عَتِيَا. See also Ubai's reading.
- 18: إِلَّا أَنْ تَكُونَ تَفِيًا - إِنَّ كُنْتَ تَفِيًا. So read by Abū Rajā.
- 19: لَاهِب - لَاهِب as Nāfi, Abū 'Amr, al-Ḥasan and others.
- 24: فَخَاطِبَهَا مِنْ تَحْتِهَا - فَخَاطِبَهَا مِنْ تَحْتِهَا. So read by Anas and Ubai.
- 26: تَرَيْنَ - تَرَيْنَ. So read by Mu'adh, Ṭalḥa and others.
- 26/27: صَمِتًا as Zaid b. 'Alī, but others say he read صَمِتًا as Anas. See also Ubai's reading.
- 27/28: وَجَاءَتْ بِهِ تَحْمِلُهُ إِلَى قَوْمِهَا - فَأَنْتَ بِهِ قَوْمَهَا تَحْمِلُهُ.
- 29/30: فَأَشَارَتْ إِلَى مَنْ فِي السَّهْلِ - فَأَشَارَتْ إِلَى.
- 31/32: دُمْتُ - دُمْتُ.
- 34/35: قَالَ اللَّهُ or قَالَ but others say قَالَ or قَالَ, and others قَالُوا اللَّهُ الْحَقُّ.
- 40/41: وَارْتُوا الْأَرْضَ - نَرْتُ الْأَرْضَ. See also Ubai's reading.
- 42/43: يَا أَبَتِ - يَا أَبَتِ.
- 51/52: صَادِقًا نَبِيًّا - مُخْلِصًا وَكَانَ رَسُولًا نَبِيًّا. So read also by Ibn Dharr.
- 58/59: يُتْلَى - يُتْلَى, as read by Shibīl, Abū Ja'far, Shaiba and others.
- 59/60: الصَّلَوَاتِ - الصَّلَوَاتِ. Was also the reading of al-Ḥasan and al-Daḥḥāk.
- 60/61: سَيَدْخُلُونَ - يَدْخُلُونَ. So read by Ṭalḥa.
- 61/62: جَنَّةٌ - جَنَّةٌ. As read by al-Ḥasan, 'Alī b. Ṣāliḥ and al-A'mash.
- 64/65: يَنْزِلُ إِلَّا يَقُولُ - يَنْزِلُ إِلَّا بِأَمْرِ.
- 66/67: سَأُخْرِجُ - لَسَوْفَ أُخْرِجُ. So Ṭalḥa.
- 69/70: عَتِيَا: As in v. 9.
- 70/71: صَلِيًا - صَلِيًا.
- 71/72: لَهَا وَارِدَهَا - إِلَّا وَارِدَهَا.

- 72/73: نُمَ - نُمَ. So read by Ubai, al-Jahdārī and others.
- 74/75: وَرِيَاءَ - وَرِيَاءَ. So 'Ikrima and al-Jahdārī. See also Ubai's reading.
- 75/77: وَاللَّهُ يَعْلَمُ - فَسَيَعْلَمُونَ.
- 77/80: أَمَّا رَأَيْتَكَ يَا - أَمَّا رَأَيْتَ الَّذِي كَفَرَ بَايَاتِنَا وَقَالَ (though perhaps with مُحَمَّدٌ الَّذِي كَذَّبَكَ وَجَعَدَ بَايَاتِنَا وَقَالَ (أَمَّا رَأَيْتَكَ instead of أَمَّا رَأَيْتَكَ). See Ubai's text. Others say he read أَمَّا رَأَيْتَ الَّذِي يَقُولُ إِذَا مِثْلَ لَاؤَيْنَ.
- 80/83: وَرِثُهُ مَا عِنْدَهُ وَيَأْتِينَا فَرْدًا لَا مَالَ لَهُ - وَرِثُهُ مَا يَقُولُ وَيَأْتِينَا فَرْدًا وَلَا وَلَدًا. So read by Yahya b. Ya'mar.
- 90/92: تَكَاذُ السَّمَوَاتُ يَتَصَدَّعْنَ - تَكَاذُ السَّمَوَاتُ يَتَفَطَّرْنَ, though some said تَكَاذُ السَّمَوَاتُ لَتَتَصَدَّعْنَ others يَتَصَدَّعْنَ and others تَكَاذُ السَّمَوَاتُ لَتَتَصَدَّعْنَ.
- 93/94: إِلَّا آتِ الرَّحْمَنِ - إِلَّا آتِ الرَّحْمَنِ as read by Ibn az-Zubair, Abū Ḥaiwa and Ya'qūb, but others said لَهَا آتِ الرَّحْمَنِ.
- 97: لِنَبَشْرَ - لِنَبَشْرَ.

## SŪRA XX

- 1: طه - طه. See *Lisān al-ʿArab*, xvii, 407.
- 2/1: نَزَّلَ عَلَيْكَ الْقُرْآنَ - أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ.
- 15: أَخْفِيهَا مِنْ نَفْسِي فَكَيْفَ أَعْلَمُهَا لَكُمْ - أَخْفِيهَا. See also Ubai's reading.
- 16/17: آتِيَةً فَلَا تَسْكُنُ فِي مَرْبَعٍ مِنْهَا أَكَادُ - آتِيَةً أَكَادُ.
- 17/18: وَمَا ذَا فِي بَيْبِكَ - وَمَا تِلْكَ بِبَيْبِكَ.

- 21/22: سَعِيدَهَا كَسِيرَتَهَا — سَعِيدَهَا سِيرَتَهَا. So read also by Ubai.
- 31/32: وَاشْدُدْ — أَشْدُدْ, as Ubai.
- 42/44: وَلَا تَنِيَا — وَلَا تَنِيَا.
- 44/46: فَقُلَا لَهُ — فَقُلَا لَهُ.
- 45/47: يَفْرَطُ — يَفْرَطُ. So read by Abū Naufal, al-A'mash and Sallām.
- 46/48: قَالَ لَا تَخَافَاهُ إِلَيَّ مَعَا أَسْمِعْ — قَالَ لَا تَخَافَا إِنِّي مَعَكُمْ أَسْمِعْ وَأَرَى تَحَاوَرَكُمَا وَأَرَى
- 48/50: إِنَّ الْعَذَابَ — إِنَّا قَدْ أَوْحَى إِلَيْنَا أَنَّ الْعَذَابَ عَلَى مَنْ كَذَبَ وَتَوَلَّى سَجِيطٌ بَيْنَ كَذَبَ بَيْنَا جُتْمَا بِهِ وَتَوَلَّى
- 50/52: خَلَفَهُ — خَلَفَهُ. As read by Abū Nahik and many others.
- 58/60: سَوَى — سَوَى. As read also by Ibn Qais.
- 59/61: قَالَ وَمَوْعِدِي مَعَكُمْ يَوْمَ رَبِّتِكُمْ — قَالَ مَوْعِدُكُمْ يَوْمَ الزَّيْنَةِ. So read by al-Jahdari, an-Nakha'i and others.
- 60, 61/62, 63: فَخَرَجَ فِرْعَوْنُ فَجَمَعَ سَحَرَهُ ثُمَّ آتَى هَٰذَانِ سَاحِرَانِ — قَالَ لَهُمُ مُوسَى وَلَيْكُمُ لَا تَقُولُوا عَلَى اللَّهِ الْكَذِبَ by Ubai.
- 63/66: إِنَّ هَٰذَانِ سَاحِرَانِ — إِنَّ هَٰذَانِ سَاحِرَانِ as Ubai, or others said
- 69/72: كَيْدُ سَحَرٍ — كَيْدُ سَحَرٍ as Mujāhid, Humaid and Zaid b. 'Alī.
- 72/75: لَنْ نُؤْمِنَ بِكَ وَنُؤْتِرَكَ عَلَى مَا — لَنْ نُؤْتِرَكَ عَلَى مَا جَاءَنَا مِنَ الْبَيِّنَاتِ رَأَيْنَا مِنَ الْبَيِّنَاتِ. So read by Ubai and Ibn Khuthaim.
- 80/82: نَجِيَّتِكُمْ — نَجِيَّتِكُمْ.
- 81/83: إِنْ شَاءَ بَحَلْنِ اللَّهُ لَا عَلَيْكُمْ غَضَبِي — فَيَحِلُّ عَلَيْكُمْ غَضَبِي. So read by Ubai also.

- 89/91: يَرَوْنَ — يَرَوْنَ.
- 94/95: يَمْنُومُ — . Al-Farrā' says that he saw it written thus in the Codex of Ibn Mas'ūd.
- 96: فَفَبَضَّتْ قَبِصَةً — فَفَبَضَّتْ قَبِصَةً. So read by Ubai, Ibn az-Zubair and others.
- قَبِصَاتٍ مِنْ آثَارِ — قَبِصَةً مِنْ آثَارِ الرَّسُولِ فَبَذَنَهَا وَكَذَلِكَ قَبِصَةً فَأَلْقَيْتَهَا وَكَذَلِكَ, and others that he read omitting آثَارِ الرَّسُولِ فَبَذَنَهَا.
- 97: تَخْلَفُهُ — تَخْلَفُهُ.
- ظَلَّتْ — ظَلَّتْ. So read by Yahyā b. Ya'mar and Qatāda.
- See also Ubai.
- وَلَنَذَجَنَّهُ وَلَنَحَرِّقَنَّهُ — وَلَنَحَرِّقَنَّهُ. See also Ubai.
- 103: يَتَخَفَتُونَ — يَتَخَفَتُونَ. So Ubai.
- 113/112: يُحَدِّثُ — يُحَدِّثُ, or some said يُحَدِّثُ.
- 114/113: نَقَضَى إِلَيْكَ وَحْيَهُ — يُفَضِّي إِلَيْكَ وَحْيَهُ, which was the reading of al-Hasan, Ya'qub and al-A'mash.
- 121/119: فَكَشَفَتْ — فَكَشَفَتْ لَهَا سَوَاءَهُمَا وَطَفْنَا بِخَصَنَانِ عَلَيْهِمَا عَنْهُ وَعَنْ زَوْجِهِ غَطَاءَهَا وَخَصَفَا عَلَيْهِمَا
- 122/120: ثُمَّ تَابَ عَلَيْهِ رَبُّهُ وَهَدَى — ثُمَّ أَجْتَبَهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَى
- 123/121: وَإِمَا يَا نَيْسَكُمَا — فَإِمَا يَا نَيْسَكُمَا.
- 128: مَنَ — مَنَ.
- 135: الصِّرَاطِ الْمُسْتَقِيمِ — الصِّرَاطِ



## SURA XXI

4: قُلْ رَبِّي يَعْلَمُ السِّرَّ - قُلْ رَبِّي يَعْلَمُ الْقَوْلَ. So read by Ubai.

5: بِالْآيَاتِ الَّتِي أُرْسِلَ بِهَا الْأَوَّلُونَ - بآيَةٍ كَمَا أُرْسِلَ الْأَوَّلُونَ.

24: ذِكْرٌ مِنْ مَعِيَ - ذِكْرٌ مِنْ مَعِيَ. So read by Yahyā b. Ya'mar and Ṭalḥa.

ذِكْرٌ مِنْ قَبْلِي - ذِكْرٌ مِنْ قَبْلِي. So Ibn Ya'mar and Ṭalḥa.

30/31: أَنَّ الْأَرْضَ وَالسَّمَاءَ - أَنَّ السَّمَوَاتِ وَالْأَرْضَ.

31/32: لِلْأَرْضِ - فِي الْأَرْضِ.

33/34: يَعْمَلُونَ - يَسْبَحُونَ.

37/38: خَلَقَ الْعَجَلُ مِنَ الْإِنْسَانِ - خَلَقَ الْإِنْسَانُ مِنْ عَجَلٍ.

43/44: مَنَعَ أَنْفُسِهِمْ - نَصَرَ أَنْفُسَهُمْ.

وَلَا أَنْتُمْ مِنْهَا - وَلَا هُمْ مِنْهَا.

47/48: أَمِينًا - أَمِينًا. See also Ubai's reading.

79: فَعَلَّمْنَاهَا - فَفَهَّمْنَاهَا.

80: لِيَحْضُنَكُمْ - لِيَحْضُنَكُمْ.

82: مَنْ يَخُوصُ لَهُ وَيَعْمَلُ - مَنْ يَخُوصُونَ لَهُ وَيَعْمَلُونَ and omitted the words عَمَلًا دُونَ ذَلِكَ.

94: كُفْرًا - كُفْرًا.

95: حَرَامٌ - حَرَامٌ, which was the reading of Abū Bakr, Ḥamza and al-Kisā'i.

96: جَدَّتْ - حَدَّتْ. So read by Ibn 'Abbās, al-Jahḍarī and others.

104: لِلْكَتَابِ - . The friends of Ibn Mas'ūd supported TR against the alternative reading الْكِتَابِ.

## SURA XXII

2: يُسْكِرِي - يُسْكِرِي, supporting the reading of Ḥamza, al-Kisā'i and al-A'mash.

5: فِي شَكٍّ - فِي رَبِّ.

مِنْكُمْ مَنْ يَتَوَقَّى وَمِنْكُمْ مَنْ يَكُونُ - مِنْكُمْ مَنْ يَتَوَقَّى وَمِنْكُمْ مَنْ يَرُدُّ شَيْئًا وَمِنْكُمْ مَنْ يَرُدُّ.

9: وَلَنْدِيقَهُ - وَلَنْدِيقَهُ.

11: وَالْآخِرَةَ - وَالْآخِرَةَ.

13: مَنْ - لَمْ يَنْ.

15: ثُمَّ لِيَقْطَعَهُ - ثُمَّ لِيَقْطَعَهُ.

19/20: أَخْتَصِمَا - أَخْتَصِمَا. So read also by Ibn Abī 'Abla.

22: كُلِّ مَا - كُلِّمَا a purely orthographic variant.

27/28: يَأْتُونَ - يَأْتِينَ. So read by Ibn Abī 'Abla, aḍ-Ḍaḥḥāk and others.

مَعِينٍ - مَعِينٍ.

31/32: تَهْوَى بِهِ الرِّيحُ - تَهْوَى بِهِ الرِّيحُ.

35/36: وَالْمُتَّقِينَ الصَّلَاةَ - وَالْمُتَّقِينَ الصَّلَاةَ. So al-A'mash and Ibn Muḥaiṣin.

36/37: صَوَافِنَ - صَوَافِنَ. So read by Ibn 'Abbās, Qatāda and al-Ḥasan. See Ubai. Some gave him as adding مَقُولَةً as did Ibn Khuthaim, but others said he read مَقُولَةً.

39/40: قَاتِلُوا - يَقَاتِلُونَ فِي سَبِيلِ اللَّهِ - يَقَاتِلُونَ.

46/45: فَأَنَّهُ - فَأَنَّهُ. So read by Abū Nahik.

## SURA XXIII

14: ثُمَّ خَلَقْنَا النَّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظًا.

ثُمَّ خَلَقْنَا النَّطْفَةَ some gave his reading as خَلَقْنَا النَّطْفَةَ

ثُمَّ جَعَلْنَا النَّطْفَةَ عَلَقَةً فَجَعَلْنَا عِظًا وَعَصَا فَكَسَوْنَاهُ لَحْمًا

الْعَلَقَةَ مُضْغَةً ثُمَّ كَسَوْنَاهُ لَحْمًا.

أَنشَأْنَاهُ نَفَاةً سَوَاءً - أَنشَأْنَاهُ خَلَقًا.

تَخْرِجُ بِالذَّهْنِ - تُخْرِجُ الذَّهْنَ, but some said تَنْبُتُ بِالذَّهْنِ: 20.

See Ubai's reading.

وَصَبَغَ الْإِكْلِينَ - وَصَبَغَ لِلْإِكْلِينَ.

فِي الطَّيْرِ وَالْأَنْعَامِ لِعَبْرَةٍ - فِي الْأَنْعَامِ لِعَبْرَةٍ تُسْقِيكُمْ مِمَّا فِي بُطُونِهَا: 21.  
يُسْقِيكُمْ مِمَّا فِي بُطُونِ الْأَنْعَامِ. See also Ubai's reading here.

25: عَتَى حِينَ - عَتَى حِينَ. See *Lisān al-ʿArab* ii, 363.

أَبْعِدُكُمْ إِذَا - أَبْعِدُكُمْ أَنْكُمْ إِذَا: 35/37.

نُوعِدُونَ - نُوعِدُونَ: 36/38.

نَحْيًا وَنَهْوً - نَحْيًا وَنَهْوً. So read by Ubai.

فَدَرَوْهُمْ فِي سَكْرَتِهِمْ - فَدَرَوْهُمْ فِي غَيْرِهِمْ: 54/56.

as in vs. 25.

نُهْدِدُهُمْ - نُهْدِدُهُمْ: 55/57.

غَيْرَتِهِ - غَيْرَتِهِ. So read by Ubai also.

عَلَى أَدْبَارِكُمْ تَنْكُصُونَ - عَلَى أَعْقَابِكُمْ تَنْكُصُونَ: 66/68. Given by some as the reading of 'Alī.

سَمِيرًا - سَمِيرًا. So read by Ibn 'Abbās, Ibn 'Umar and others.

تَهْجُرُونَ - تَهْجُرُونَ, the reading of Zaid b. 'Alī, Ibn 'Abbās and 'Ikrima.

الْأَرْضُ وَمَا بَيْنَهُمَا - الْأَرْضُ وَمَنْ فِيهَا: 71/73.

اللَّهُ - اللَّهُ, the reading of Abū 'Amr and Ya'qūb.

إِلَهِ - إِلَهِ (plu).

حَضَرَ - حَضَرَ. So read also by Ubai.

يَسَاءَلُونَ - يَسَاءَلُونَ: 101/103.

شَقَارَتَنَا - شَقَارَتَنَا. So read by Ḥamza, al-Kisā'i and others.

سُخْرِيًّا - سُخْرِيًّا, the reading of Nāfi', Ḥamza and al-Kisā'i.

إِنِّي عَفَوْتُ عَنْهُمْ - إِنِّي جَزَيْتُهُمْ: 111/113.

# SŪRA XXIV

فَرَضْنَاهَا - فَرَضْنَاهَا, the reading of Ibn Kathīr and Abū 'Amr, but some said he read فَرَضْنَا لَكُمْ.

الزَّانِ - الزَّانِ. So read by Yahyā b. Ya'mar.

يَعْجُزُ - وَيَدْرُوا.

عَذَابٌ أَلِيمٌ - عَذَابٌ عَظِيمٌ.

تَتَلَفَّوْنَهُ - تَتَلَفَّوْنَهُ, but some said تَتَلَفَّوْنَهُ, and others that he read as Ubai تَتَلَفَّوْنَهُ.

وَلْيَصْنَعُوا - وَلْيَصْنَعُوا and وَلْيَصْنَعُوا. So al-Ḥasan and others.

أَتَحْقُ - أَتَحْقُ. So Mujāhid, Ibn 'Abbās and others. See Ubai's reading.

تَسْتَأْذِنُوا - تَسْتَأْذِنُوا and تَسْتَأْذِنُوا عَلَى أَهْلِهَا. See also Ubai's reading.

سُرٌّ - يُخْفِينَ: 31.

أَهْنُ غُفُورٌ - أَهْنُ غُفُورٌ. So read by Ibn 'Abbās and Ibn Jubair.

نُورِهِ فِي قَلْبِ الْمُؤْمِنِينَ - نُورِهِ. See also Ubai's reading. Some gave him as reading here a Shi'a reading مِثْلُ نُورٍ مِنْ أَمْنٍ.

وَأَحَبُّ أَهْلِ بَيْتِ نَبِيِّهِ.

وَقَدْ - يَوْقَدُ.

تَمَسَّهُ - تَمَسَّهُ. So read also by Ubai.

يُسَبِّحُونَ - يُسَبِّحُونَ but some said يُسَبِّحُونَ with رجال after فيها. See also Ubai's reading.

تُقَلِّبُ فِيهِ الْوُجُوهَ - تَقَلِّبُ فِيهِ الْقُلُوبُ. See also Ubai.

مَصْنُوعَاتٍ - صَفَاتٍ. Similarly Ubai.

خَلَّلَهُ - خَلَّلَهُ. So read by ad-Daḥḥāk, Abū 'l-Āliya and others.

لِيَقْضَى - لِيَقْضَى. So read also by Abū 'l-Mutawakkil.

57/56: لا تَحْسَبْ (imp.).

60/59: جَلَّالِينَ - شَبَّابِينَ, as Ubai, but some gave them both as reading مِنْ شَبَّابِينَ.  
يَعْفَنَ - يَسْتَعْفَنَ.

#### SURA XXV

عَلَى نَبِيِّهِ وَأَهْلِ بَيْتِهِ مِنْ ذُرِّيَّتِهِ الَّذِينَ وَرَثُوا عِلْمَ الْكِتَابِ - عَلَى عِبَادِهِ 1:  
So Ubai. مِنْ بَعْدِهِ لِيَكُونُوا  
نَزَلَ - نَزَلَ with الْقُرْآنُ. See also the reading of Ubai here.

17/18: مِنْ دُونِنَا - مِنْ دُونِ اللَّهِ. So Abū Nahik and Ibn Dharr.

20/22: يَمْشُونَ - يَمْشُونَ. As 'Alī and as-Sulamī.

24/26: مَقِيلًا ثُمَّ إِنَّ مَقِيلَهُمْ لَا إِلَى الْجَحِيمِ - مَقِيلًا.

25/27: نَزَلَ الْهَلَاكُ - وَنَزَلَ الْهَلَاكُ, others say نَزَلَ الْهَلَاكُ others  
أُنْزِلَ الْهَلَاكُ and others أُنْزِلَ الْهَلَاكُ. See also Ubai's reading.

32/34: لِيَقْبِتَ - لِيَقْبِتَ.

38/40: ثَمُودًا - He agreed with TR here against the majority  
reading ثَمُودًا.

40/42: أَمْطَرُوا وَأَمْطَرْنَاها - أَمْطَرَتْ.

41-42/43-44: أَهَذَا الَّذِي بَعَثَ اللَّهُ رَسُولًا إِنْ كَادَ لَيُضِلَّنَا عَنْ الْهَدْيِ لَوْلَا أَنْ صَبَرْنَا  
أَهَذَا الَّذِي أَخْتَارَهُ اللَّهُ مِنْ بَيْنِنَا - He read as Ubai  
رَسُولًا إِنْ كَادَ لَيُضِلَّنَا عَنْ عِبَادَةِ إِلَهِنَا لَوْلَا أَنْ صَبَرْنَا.

43/45: أَرَأَيْتَ - أَرَأَيْتَ.

إِلَهَةٍ - إِلَهَةٍ (plu.).

48/50: جَعَلَ - جَعَلَ. So read by Ṭalḥa also.

مُبَشِّرَاتٍ - مُبَشِّرَاتٍ.

49/51: لِنُنشِرَ - لِنُنشِرَ. So read by Ṭalḥa and Ibn Qais.

نُسْفِيهِ - نُسْفِيهِ. So read by al-A'mash and many others.

60/61: تَأْمُرُنَا - تَأْمُرُنَا as the reading of Ḥamza, al-Kisā'ī and al-A'mash, but others said he read تَأْمُرُنَا بِه.

61/62: فُصُورًا - بُرُوجًا, quoted as from the friends of Ibn Mas'ūd.

سُرُجًا - سُرُجًا. So read by 'Alqama and some of the Kūfāns.

62/63: يَتَفَكَّرَ - يَذْكُرَ. So read by Abū 'l-Mutawakkil. See also Ubai's reading.

63/64: وَعِبَادُ - وَعِبَادُ. So read by Ubai also.

65/66: He, like Ibn az-Zubair, omitted عَرَامًا and read  
رَبَّنَا إِنَّا أَتَيْنَا أَنهَاءَ سَاعَتِ.

يُلْقَى آثَامًا - يُلْقَى آثَامًا, others say يُلْقَى آثَامًا, others say that for آثَامًا he read آثَامًا.

74: ذُرِّيَّتِنَا (sing.) as Abū 'Amr and some others.

فُرَاتٍ - فُرَاتٍ. So read by Abū Huraira and Abū 'd-Dardā'.

الْفَرْقَةِ - الْفَرْقَةِ.

76: حَسَنَتْ لَهُمْ - حَسَنَتْ. So read by Ubai.

77: كَذَّبَ الْكَافِرُونَ - كَذَّبَتْ. So read by Ibn az-Zubair also.

#### SURA XXVI

1: طَسَمَ - طَسَمَ a purely orthographic variant.

4/3: فَتَنَّا - فَتَنَّا. So read by Ṭalḥa. See also Ubai's reading.

خَاضِعَةً - خَاضِعَةً. So Ubai and many others.

6/5: فَقَدْ كَذَّبُوا بِرُسُولِهِمْ لَمَّا جَاءَهُمْ - فَقَدْ كَذَّبُوا.

13/12: وَبِضَيْقِ صَدْرِي - وَبِضَيْقِ صَدْرِي.

20/19: إِذَا أَنَا - إِذَا أَنَا.

الْمُجَاهِلِينَ - الْمُجَاهِلِينَ.

24/23: رَبِّ - رَبِّ. So read by Abū Rajā' and 'Isā ath-Thaqafī.

27/26: إِنَّ الرُّسُولَ الَّذِي - إِنَّ الرُّسُولَ الَّذِي.

28/27: الْمَشَارِقِ وَالْمَغَارِبِ - الْمَشْرِقِ وَالْمَغْرِبِ. So al-A'mash.

given from the friends of Ibn Mas'ūd.

39/38: وَقَالَ النَّاسُ هَلْ أَنْتُمْ مُسْتَمِعُونَ - وَقِيلَ لِلنَّاسِ هَلْ أَنْتُمْ مُجْتَمِعُونَ.

40/39: He read the verse لَعَلَّنَا إِلَى السَّحَرَةِ إِنْ هُمْ يُغْلَبُونَ نَتَّبِعُ مِنْهُمْ  
الْعَالِينَ.

42/41: إِذَا لَمِنَ - إِذَا لَمِنَ without لَمِنَ.

56: حَادِرُونَ - حَادِرُونَ. So read by Ibn as-Samaifa.

60: وَاتَّبِعُوهُمْ - وَاتَّبِعُوهُمْ. So read by al-Hasan and adh-Dhimārī.

63: فَرِيقٍ - فَرِيقٍ.

64: وَارْزُقْنَا - وَارْزُقْنَا. Likewise Ubai.

71: أَصْنَامًا هِيَ إِلَهَةُ لَنَا - أَصْنَامًا.

81: وَإِذَا مَثُوهُ يُحْيِي - وَالَّذِي يُبَيِّنُ ثُمَّ يُحْيِي. So Talha b. Muṣarrif.

90: وَارْزُقْنَا - وَارْزُقْنَا. So Ubai and al-Jahḍarī.

111: وَاتَّبَعَكَ - وَاتَّبَعَكَ. So read by ad-Ḍaḥḥāk and Ya'qūb.

129: كَيْ تَخْلُدُوا - لَعَلَّكُمْ تَخْلُدُونَ.

137: خَلَقَ - خَلَقَ. As al-Hasan, Ibn Kathīr and others, but some say he read اخْتَلَقَ.

149: فَرِهَيْنَ. He supports TR against the common reading فَرِهَيْنَ.

166: مَا أَصْلَحَ اللَّهُ مَا خَلَقَ اللَّهُ لَكُمْ or مَا أَصْلَحَ - خَلَقَ. Some said he read

See Ibn Khuthaim.

170: وَوَعَدْنَا أَنْ نُؤْتِيَهُ أَهْلَهُ - فَفَجَعَلَهُ أَهْلَهُ.

176: أَلَا يَسْكُو - لَيْسَ يَسْكُو.

205: أَفَرَأَيْتَ - أَفَرَأَيْتَ.

215: هُمْ أَهْلُ بَيْتِكَ مِنَ الْمُؤْمِنِينَ فَإِنْ - هُمْ أَهْلُ بَيْتِكَ مِنَ الْمُؤْمِنِينَ فَإِنْ. He and 'Alī read here which is a Shī'a reading.

227/228: يُغْلَبُونَ for يُغْلَبُونَ which necessitates reading مُغْلَبٍ - مُغْلَبٍ.

So read by Mujāhid, Abū Nahik and others. See also Ubai's reading.

إِلَى أَيِّ - أَيِّ.

فَالَيْكَ بِهِمْ أَجْرٌ ظَلَمُوا and after بِمِثْلِ مَا - مِنْ بَعْدِ مَا  
فَالَيْكَ بِهِمْ أَجْرُهُمْ بِمَا صَبَرُوا or some said غَيْرُ مَبْنُونٍ.

## SURA XXVII

14: عَلُوا - عَلُوا. See also Ubai's reading.

16: عَلِمْنَا مَنْطِقَ - عَلِمْنَا مَنْطِقَ (i. e. Allah), but some said he read  
عَلِمْنَا مَنْ أَنْطَقَ الطَّيْرَ وَأَنَانَا مِنْ كُلِّ شَيْءٍ.

19: ضَحَكًا - ضَحَكًا. So Ubai and Ibn as-Samaifa.

22: فَمَكَتَ فَقَالَ - فَمَكَتَ غَيْرَ بَعِيدٍ فَقَالَ. See also Ubai's reading.  
فَمَكَتَ. Some said as read by Ubai and al-A'mash.

25: هَلَّا يَسْجُدُوا هَلَّا تَسْجُدُونَ - هَلَّا يَسْجُدُوا though some said  
others said هَلَّا تَسْجُدُونَ. See also Ubai's reading.

أَخْبَا - أَخْبَا. So read by Mālik b. Dīnār and 'Ikrima.

زِمَنِ السَّمَوَاتِ - فِي السَّمَوَاتِ. See also Ubai's reading.

He agreed with TR against the common reading  
يُعْلَنُونَ.

30: وَإِنَّهُ - إِنَّهُ. See also Ubai's reading.

32: فَاطِطَةً - فَاطِطَةً.

36: جَاءُوا - جَاءُوا. So read also by Ibn Dharr.

أَتَيْدُونَنِي - أَتَيْدُونَنِي, supporting the reading of Ibn Kathīr,  
though some said he read أَتَيْدُونَنِي supporting Ḥamza and  
al-Kisā'i.

37: أَرْجِعُوا - أَرْجِعُوا. So Ibn 'Abbās.

37:  $\text{يَا أَيُّهَا الَّذِينَ آمَنُوا}$ . So read by Ibn Dharr.

39:  $\text{عَفْرَةً}$  -  $\text{عَفْرَةً}$ . See also Ubai's reading.

40:  $\text{أَمِينَ قَالَ أَرِيدُ أَجْعَلَ مِنْهُ}$ . See also Ubai's reading.

40:  $\text{أَنْظُرْ فِي كِتَابِ رَبِّي ثُمَّ آتَيْكَ}$  -  $\text{أَنَا آتَيْكَ}$ .

42:  $\text{وَأَنَا أَوْتَيْنَا الْعِلْمَ مِنْ رَبِّنَا مِنْ قَبْلُهَا}$  -  $\text{وَأَوْتَيْنَا الْعِلْمَ مِنْ قَبْلُهَا وَكُنَّا}$ .

43:  $\text{أَنَّهُ}$  -  $\text{إِنَّهَا}$ .

44:  $\text{رَجُلَيْهَا}$  -  $\text{سَاقِيهَا}$ .

44/45:  $\text{قَالَتْ}$  -  $\text{قَالَتْ}$ .

$\text{قَدْ ظَلَمْتُ}$  -  $\text{ظَلَمْتُ}$ .

49/50:  $\text{تَقَسَّمُوا}$  -  $\text{قَالُوا تَقَسَّمُوا بِأَنَّهُ لَنَبِيَّتُهُ وَأَهْلُهُ ثُمَّ لَنَقُولَنَّ لَوْلَا مَا شَهِدْنَا}$  Others however, said his reading here was  $\text{تَقَسَّمُوا ثُمَّ لَنَقُولَنَّ مَا شَهِدْنَا}$ , omitting the intervening words..

66/68:  $\text{بَلْ أَدْرَكَ}$  -  $\text{بَلْ أَدْرَكَ}$  but others say  $\text{بَلْ أَدْرَكَ}$  or  $\text{بَلْ أَدْرَكَ}$ .

See also Ubai's reading.

74/76:  $\text{تُخْفِي}$  -  $\text{تُخْفِي}$ .

81/83:  $\text{وَمَا أَنْتَ بِهَادِي الْعَمَى}$  -  $\text{وَمَا أَنْتَ بِهَادِي الْعَمَى}$  but others say  $\text{وَمَا أَنْتَ بِهَادِي الْعَمَى}$ .

82/84:  $\text{بِأَنَّ}$  -  $\text{أَنَّ}$ .

87/89:  $\text{أَنَّهُ}$  - He supported TR and Hamza against the more common  $\text{أَنَّهُ}$ . See also Ubai's reading.

91/93:  $\text{الَّذِي}$  -  $\text{الَّتِي}$ . So read by Ibn 'Abbās.

92/94:  $\text{وَأَنْ أَتْلُو الْقُرْآنَ}$  -  $\text{وَأَنْ أَتْلُو الْقُرْآنَ}$ . See also Ubai's reading.

# SURA XXVIII

6/5:  $\text{نُورِي}$  -  $\text{نُورِي}$  supporting the reading of Hamza, al-Kisā'i and al-Hasan.

7/6:  $\text{لَهَا وَضَعَتْهُ أَنْ أَرْضَعِيهِ}$  -  $\text{أَنْ أَرْضَعِيهِ}$ .

9/8:  $\text{وَلَهُ}$  -  $\text{وَأَلَّكَ}$ .

$\text{فَرَّتْ عَيْنٌ}$  - He placed this before  $\text{لَا تَقْتُلُوهُ}$ .

10/9:  $\text{فَرَعًا}$  -  $\text{فَرَعًا}$ . So read by Abū 'l-Jawzā' and others. See also Ubai.

$\text{لَتُسْمِرَ بِهِ}$  -  $\text{لَتُسْمِرَ بِهِ}$ . So read also by Ibn Khuthaim.

11/10:  $\text{جَانِبٍ}$  -  $\text{جَانِبٍ}$ . So read by Ibn Qais, Abū 'Imrān and others. See Ubai.

$\text{لَا يَنْتَهَى}$  -  $\text{لَا يَنْتَهَى}$ .

$\text{فَتَوَارَتْ عَنْهُمْ إِلَى جَانِبٍ}$  -  $\text{فَبَصُرَتْ بِهِ عَنْ جَانِبٍ}$ .

15/14:  $\text{فَنَكَرَهُ}$ , though some said  $\text{فَوَكَرَهُ}$ .

17/16:  $\text{فَلَا تَجْعَلْنِي (يَا رَبِّ) - فَلَنْ أَكُونَ}$ .

23:  $\text{وَدُونَهُمْ أَمْرَانِ حَابِسَتَانِ}$  -  $\text{مِنْ دُونِهِمْ أَمْرَانِ}$ . So read by 'Urwa b. az-Zubair.

28:  $\text{أَيُّ الْأَجَلَيْنِ مَا}$  -  $\text{أَيُّمَا}$ .

32:  $\text{فَذَارِيكَ}$  -  $\text{فَذَارِيكَ}$ . So read by 'Isā ath-Thaqafī, Shibīl and others.

35:  $\text{فَإِذْهَا يَكْلِمُنِي وَيَمِينِ أَتْبَعُكُمْ}$  -  $\text{يَا بَارِتَا أَتْبَعُكُمْ وَمَنْ أَتْبَعُكُمْ}$  and some said he read  $\text{أَتْبَعُكُمْ أَلْعَالِيُونَ}$  instead of  $\text{أَتْبَعُكُمْ أَلْعَالِيُونَ}$ .

38:  $\text{وَقَالَ يَا هَآمَانُ - فَأَوْفِدْ لِي يَا هَسَنُ عَلَى الطَّيْرِ فَاجْعَلْ لِي صَرْحًا}$  -  $\text{أَوْفِدِي عَلَى الطَّيْرِ فَابْنِي لِي صَرْحًا}$ .

48:  $\text{يَحْرَانِ أَظَاهَرَا}$ , though some said  $\text{يَحْرَانِ أَظَاهَرَا}$  and some said he supported TR.

57:  $\text{ثَمَرَاتُ}$  -  $\text{ثَمَرَاتُ}$ . So 'Isā ath-Thaqafī and al-Jahdārī. See also Ubai.

أَوَلَمْ يَكُنْ لَهُمْ فِي الْأَرْضِ وَجَعَلْنَا لَهُمْ حَرَمًا - أَوَلَمْ نَكُنْ لَهُمْ حَرَمًا  
(though perhaps with نَكُنْ for يَكُنْ).

61: أَمِنْ - أَمِنْ. So Ṭalḥa and Ibn Dharr.

66: فَصَبَّيْتُ - فَصَبَّيْتُ. So al-A'mash and others.

يَسَاءَ لَوْنٌ - يَسَاءَ لَوْنٌ. So Abū 'l-Mutawakkil and Abū 'l-Jawzā'.

82: لَوْ لَا مِنْ اللَّهِ - لَوْ لَا أَنْ مَنْ. So Ibn Dharr and Abū Ḥaṣīn.  
لَا تُخْصِفَ but others say لَا تُخْصِفَ which was read by al-A'mash, and others say لَا تُخْصِفَ which was given from Ubai.

Others say he read لَوْ لَا نَعَمْ اللَّهُ عَلَيْنَا لَقَلْبَ يَنَا, a reading given also from Ubai.

86: تَجْعَلُنَّ - تَكُونُنَّ.

#### SŪRA XXIX

8/7: حَسَنًا - حَسَنًا. So read by Abū Rajā' and Ibn Qais. See also Ubai.

17/16: إِنَّ الَّذِينَ تَخْلُقُونَ - إِنَّ الَّذِينَ تَعْبُدُونَ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ  
لَا يَمْلِكُونَ.

25/24: وَخَلَقُونَ إِنْكَا إِنَّهَا - إِنَّمَا مَوَدَّةَ بَيْنِكُمْ - مَوَدَّةَ بَيْنِكُمْ. See also Ubai's reading.

34/33: إِنَّا مُرْسِلُونَ - إِنَّا مُنْزِلُونَ عَلَى أَهْلِ هَذِهِ الْقَرْيَةِ رِجْزًا مِنَ السَّمَاءِ  
عَلَيْهَا عَذَابًا مِنَ السَّمَاءِ.

41/40: أَوَلَمْ نَكُنْ لَكُمْ بَيْتَ الْعِنْكَوتِ - أَوَلَمْ نَكُنْ لَكُمْ الْعِنْكَوتِ.

45/44: إِنَّ الصَّلَاةَ تَأْمُرُ بِالْمَعْرُوفِ وَتَنْهَى - إِنَّ الصَّلَاةَ تَنْهَى.

49/48: بَلْ هِيَ - بَلْ هُوَ.

50/49: لَوْ لَا يَأْتِيَنَا بِآيَةٍ - لَوْ لَا أَنْزَلَ عَلَيْهِ آيَاتٌ.

55: يَقُولُ - يَقُولُ. So Ibn Abī 'Abla.

58: لَنُؤْيِيَنَّهُمْ - لَنُؤْيِيَنَّهُمْ, supporting the reading of Ḥamza and al-Kisā'ī.

66: فَتَمَنَعُوا فَسَوْفَ تَعْلَمُونَ - وَلَيْتَمَنَعُوا, though some said he read لَسَوْفَ أَنَا هُمْ, and others that he had لَسَوْفَ. See also Ubai's reading.

#### SŪRA XXX

10/9: السُّوءَ - السُّوءَى.

11/10: يَبْدُو - يَبْدُو, so read by Ṭalḥa b. Muṣarrif.

24/23: أَنْ يُرِيَكُمْ - يُرِيَكُمْ.

27/26: عَلَيْهِ هَيِّنٌ - أَهْوَنُ عَلَيْهِ. See also Ubai's reading.

34/33: فَلْيَتَمَنَعُوا - وَلْيَتَمَنَعُوا though others say he read فَلْيَتَمَنَعُوا.

41/40: الْبُرُورِ وَالْبُحُورِ - الْبَرِّ وَالْبَحْرِ, the reading of Ibn 'Abbās and 'Ikrima.

49/48: مِنْ قَبْلِهِ عَلَيْهِمْ - عَلَيْهِمْ omitting مِنْ قَبْلِهِ.

54/53: ضَعُفًا (bis) and ضَعُفًا - ضَعُفًا. He supported TR against the common ضَعُفًا and ضَعُفًا.

58: الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ - الَّذِينَ كَفَرُوا.  
إِنَّمَا أَنْتُمْ - إِنْ أَنْتُمْ إِلَّا.

#### SŪRA XXXI

3/2: بُشْرَى - رَحْمَةً.

7/6: وَلَى مُسْتَكْبِرًا كَانَ لَمْ يَسْمَعْهَا. See Ubai's reading here.  
وَقَرَأَ مُسْتَكْبِرًا - وَقَرَأَ.

10/9: He omitted تَرَوْنَهَا. See Ubai's reading.

وَجَعَلَ الْأَرْضَ - وَالْقَى فِي الْأَرْضِ.

15/14: إِلَيْنَا مَرْجِعُكُمْ ثُمَّ نُنَبِّئُكُمْ - ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَأَنبِئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ.  
كُلُّ نَفْسٍ بِمَا عَمِلَتْ.

16/15: فَتَكُنْ - فَتَكُنْ. So read by Ibn as-Samaifa<sup>c</sup> and Abū Nahik.

20/19: مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ - ظَهَرَةٌ وَبَاطِنَةٌ.

21/20: وَإِذَا قِيلَ اتَّبِعْ مَا أَنْزَلَ مِنْ رَبِّكَ - وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ.

25/24: أَفَتُتَعَمَّدُ اللَّهُ يَخْشَدُونَ إِنَّ اللَّهَ - قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ سَمِيعٌ عَلِيمٌ.

27/26: وَبَحْرٌ - وَبَحْرٌ. So also Ubai, but others say they read وَبَحْرٌ.

يَمْلَهُ مِنْ بَعْدِهِ مَوَادُّ سَبْعَةِ أَبْحُرٍ.

يَمْلَهُ though some say he read يَمْلَهُ as Ibn 'Abbās,

and others say he omitted مِنْ بَعْدِهِ and others that he read

وَبَحْرٌ يَمْلَهُ سَبْعَةِ أَبْحُرٍ.

33/32: أَخْشَوْا رَبَّكُمْ - اتَّقُوا رَبَّكُمْ.

34: يَا أَيُّهَا - يَا أَيُّهَا. So read also by Ibn Abī 'Abla.

#### SŪRA XXXII

6/5: ذَلِكَ اللَّهُ الَّذِي يَعْلَمُ الْغَيْبَ فِي السَّمَوَاتِ - ذَلِكَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ.

as Ubai.

10/9: فِي الْأَرْضِ وَكُنَّا تُرَابًا - فِي الْأَرْضِ.

12: يَقُولُونَ رَبَّنَا - رَبَّنَا.

17: تَعْلَمُ نَفْسٌ مَا أُخْفِيَ لَهُمْ - تُخْفِي though some say that for he read تَعْلَمَنَّ نَفْسٌ مَا يُخْفِي لَهُمْ.

So read by Abū Huraira.

19: جَنَّةٌ - جَنَّةٌ. So read by Ṭalḥa and Ibn Dharr.

20: كُلُّ مَا - كُلُّهَا a purely orthographic variant.

22: وَمَنْ أَكْثَرُ دِينًا - وَمَنْ أَظْلَمُ.

24: لَهَا - لَهَا though some said لَهَا like Ḥamza and al-Kisā'i.

25: يَوْمَ الْفَيْصَةِ - يَوْمَ الْفَيْصَةِ.

27: يُبْصِرُونَ - يُبْصِرُونَ.

#### SŪRA XXXIII

1: نَبِيٍّ - نَبِيٍّ. So read by Abū Rajā<sup>c</sup> and Ibn Dharr.

6: أُمَمَانَهُمْ وَهُوَ أَبٌ لَهُمْ - أُمَمَانَهُمْ as Ubai, though some said he read أُمَمَانَهُ.

ثُمَّ أُولُوا الْأَرْحَامِ أُولَى بَعْضُهُمْ - وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أُولَى بَعْضٍ.

بَعْضٍ.

إِلَى أَوْلِيَانِكُمْ مَعْرُوفًا مِنَ الْأَمْهَاجِ وَالْمُؤْمِنِينَ - إِلَى أَوْلِيَانِكُمْ مَعْرُوفًا.

10: الظُّنُونُ - الظُّنُونُ supporting the reading of Ḥamza, Ya'qūb and Abū 'Amr.

19: كَلَّوْرَانِ الَّذِي - كَالَّذِي.

20: بَدَى - بَدَى. So read by Ibn Ya'mar and Ṭalḥa.

يَحْسِبُونَ الْأَحْزَابَ لَمْ يَذْهَبُوا وَإِنْ يَأْتِ الْأَحْزَابُ يَوَدُّوا لَوْ أَنَّهُمْ بَادُونَ.

يَحْسِبُونَ الْأَحْزَابَ قَدْ ذَهَبُوا فَأَيُّا وَجَدُوهُمْ لَمْ يَذْهَبُوا وَدُّوا لَوْ أَنَّهُمْ بَادُونَ.

22: زَادُوهُمْ (plu.) So Ibn Abī 'Abla.

25: الْقِتَالِ يَعْلِيَّ ابْنَ أَبِي طَالِبٍ - الْقِتَالِ. A Shī'a reading.

26: آزَرُوهُمْ - ظَاهَرُوهُمْ. See also Ibn Khuthaim's reading.

31: وَمَنْ تَعَمَّلْ مِنْكُمْ مِنْ - وَمَنْ يَقْنُتْ مِنْكُمْ لِلَّهِ وَرَسُولِهِ وَتَعَمَّلْ صَالِحًا.

الصَّالِحَاتِ وَتَقْنُتْ لِلَّهِ وَرَسُولِهِ.

33: وَأَقْرِرنَ - وَأَقْرِرنَ. See Ubai's reading.

لِيُنْذِرَ الرِّجْسَ عَنْ أَهْلِ بَيْتٍ - لِيُنْذِرَ عَنْكُمْ الرِّجْسَ أَهْلَ الْبَيْتِ.

نَبِيِّهِمْ لِأَنَّهُمْ أَمْ يَعْبُدُوا الْأَصْنَامَ. This is a Shī'a reading. After

the word نَبِيِّهِ the scribe has added صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ but

this is not part of the reading.

37: وَتُخْفِي أَنْ تُخْفِي - وَتُخْفِي.

39: يُلْقُوا رِسَالَاتِ رَبِّهِمْ - يُلْقُونَ رِسَالَتِ اللَّهِ. See also Ubai's reading.

40: لَكِنْ نَبِيًّا خَتَمَ - لَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ.

50/49: وَاللَّاتِ هَاجِرَنَ - اللَّاتِ هَاجِرَنَ with و.

- with omission of *إِنْ*. See also Ubai's reading.  
 51: وَيَرْضَيْنَ كُلَّهُنَّ بِمَا آتَيْنَهُنَّ وَيَرْضَيْنَ بِمَا آتَيْنَهُنَّ كُلَّهُنَّ.  
 53: *إِنَاءُهُ* - *إِنَاءُهُ*. So read also by al-A'mash.  
 56: صَلُّوا عَلَيْهِ كَمَا صَلَّى عَلَيْهِ - صَلُّوا عَلَيْهِ, though others say he read  
 يَصْلُونَ عَلَيْهِ بِالنَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِمَا كَمَا صَلَّى اللَّهُ عَلَيْهِمَا  
 a Shī'a reading.  
 66: الرَّسُولَ - الرَّسُولَ. See also on v. 10.  
 67: السَّيْلَ - السَّيْلَ.  
 68: *كَبِيرًا* - He agrees with TR against the common reading  
 though some said he also read thus against TR.  
 69: *فَبَرَأَهُ اللَّهُ* - *فَبَرَأَهُ اللَّهُ*. So read by Ubai.  
 though some said he read *عَبْدُ اللَّهِ* - *عَبْدُ اللَّهِ* as  
 al-A'mash.

## SURA XXXIV

- 1: *الْعَلِيمُ* - *الْعَلِيمُ*. So Mu'adh also.  
 3: *عَلِمَ* - *عَلِمَ* which was read also by many of the Kūfians.  
 12/11: *مِنْ تَحْتِ يَدَيْهِ* or *مِنْ بَيْنِ يَدَيْهِ* - *مِنْ بَيْنِ يَدَيْهِ*.  
 14/13: *مَا دَلَّهُمْ عَلَيْهِ الْمَوْتُ وَهُمْ يَعْمَلُونَ لَهُ حَوْلًا* - *مَا دَلَّهُمْ عَلَى مَوْتِهِ*  
*أَكَلَتْ مِنْسَاتَهُ فَبَكَوْا يَدَّابُونَ لَهُ مِنْ بَعْدِ مَوْتِهِ حَوْلًا* - *تَأْكُلُ مِنْسَاتَهُ*  
*وَمِنْسَاتَهُ وَهُمْ يَدَّابُونَ لَهُ حَوْلًا*, but others say his reading was *حَوْلًا*  
 and others note the variant *مِنْ سَاتِهِ*. See also Ubai's reading.  
 See also  
*تَبَيَّنَتِ الْآنَسُ مِنَ الْحَيِّ أَنْ لَوْ كَانُوا يَعْلَمُونَ* - *تَبَيَّنَتِ الْحَيِّ*  
 Ubai's reading.

- See also Ubai's reading.  
 18/17: *وَطَوَّلْنَا* - *وَقَدَّرْنَا*. So Ibn Qais.  
 20/19: *رَبِّتْ لَهُمْ إِبْلِيسُ عَلَيْهِ* - *صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ*. So read by  
 Ibn Qais.  
 22/21: *دُونَهُ* - *دُونِ اللَّهِ*.  
 23/22: *فَزَعَجَ*, but others say *أَفْرَنْعَ*, supporting the reading of  
 Ibn 'Amir and Ya'qub.  
 37/36: *الْفَرْقَةِ* - *الْفَرْقَةِ* as Hamza and al-A'mash.  
 44/43: *بَعَثْنَا* - *أَرْسَلْنَا*.  
 وَقَالَ الَّذِينَ كَذَّبُوا إِنَّ هَذَا إِلَّا حَدِيثٌ مُمْتَرًا - He added *مُمْتَرًا* - *مِنْ نَذِيرٍ*.  
 45/44: *وَقَدْ كَذَّبَ* - *وَقَدْ كَذَّبَ*.  
 مَا أَنْزَلْنَا عَلَيْهِمْ مِنْ كِتَابٍ - *مَا آتَيْنَاهُمْ*.  
 فَاحْذَرِ الَّذِينَ كَذَّبُوا رُسُلِي - *فَكَذَّبُوا رُسُلِي*.  
 48/47: *نَقْدِفُ بِالْحَقِّ وَهُوَ عَلَامٌ* - *إِنَّ رَبِّي يَقْدِفُ بِالْحَقِّ عَلَامٌ*.  
 51/50: *فَوَيْتَ وَأَخَذَهُمْ أَخَذَ* - *فَوَيْتَ وَأَخَذُوا*. So Talha and Abū Shaikh.  
 54: *فَعَلَّ* - *فَعَلَّ*. So read by Ubai also.

## SURA XXXV

- 1: *جَاعِلِ الْمَلَائِكَةَ* - *جَاعِلِ الْمَلَائِكَةَ*. So read by Ikrima and  
 others. See Ubai.  
 8/9: *يُضِلُّ* - *يُضِلُّ*.  
 10/11: *يُضِعُّ الْكَلِمَ الطَّيِّبَ* - *يُضِعُّ الْكَلِمَ الطَّيِّبَ* though others say he  
 read *يُضِعُّ الْكَلِمَ الطَّيِّبَ* as ad-Dahhāk.  
 11/12: *مِنْ نَقِيرٍ وَاحِدٍ وَجَعَلَ* - *مِنْ تَرَابٍ ثُمَّ مِنْ تُطْفِئُ ثُمَّ جَعَلَكُمْ أَزْوَاجًا*  
*مِنْهَا زَوْجًا*.  
 18/19: *مَنْ أَرَكِي فَأَنَّمَا بَرَكِي* - *مَنْ تَرَكِي فَأَنَّمَا بَرَكِي*. So Talha b. Muṣarrif.  
 27/25: *مُخْتَلِفَةً* - *مُخْتَلِفَةً*. So read by Ubai and others.



- 37/34: يَذْكُرُ - يَذْكُرُ. So likewise al-A'mash.  
 40/38: يَنْتَ - He supported TR against the common يَنْتَ.  
 43/41: مَكْرًا سَيِّئًا - مَكْرًا سَيِّئًا.  
 44/43: كَانُوا - وَكَانُوا.  
 قُوَّةَ فَوْزَتْنَاهُمْ الْأَرْضَ - قُوَّةَ.

## SŪRA XXXVI

- 7/6: وَلَقَدْ سَبَقَ الْقَوْلُ عَلَى - لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ.  
 أَكْثَرِهِمْ لَا يُؤْمِنُونَ.  
 8/7: فِي أَيَّامِهِمْ - فِي أَيَّامِهِمْ. So Ibn 'Abbās and Ibn Khuthaim.  
 9/8: فِي أَعْيُنِهِمْ [but some say this was for فِي أَيْمَانِهِمْ - يَوْمَ أَيْدِيهِمْ in v. 8/7].  
 12/11: وَنُفِثَ - وَنُفِثَ.  
 14/13: بِأَلْفَاكٍ - بِأَلْفَاكٍ.  
 19/18: أَنْ ذُرِّعْتُمْ - أَنْ ذُرِّعْتُمْ. So Ṭalḥa b. Muṣarrif.  
 23/22: إِنَّ يَسْنَى الرَّحْمَنِ بِعَذَابٍ - إِنَّ يَرْدُنِ الرَّحْمَنِ بِضُرٍّ.  
 29/28: وَزَفِيَّةً وَاحِدَةً, but some said وَزَفِيَّةً وَاحِدَةً - صَبْحَةً وَاحِدَةً and others نَفْخَةً (also in vv. 49, 53).  
 فَأَصْبَحُوا خَاسِدِينَ - فَأَذَا هُمْ خَاسِدُونَ.  
 30/29: يَا حَسْرَةً - يَا حَسْرَةً. So read by al-A'raj, Abū Rajā' and others.  
 31/30: مَنْ - مَنْ.  
 35: وَمَا - وَمَا.  
 37: فِي النَّهَارِ نَسْلَخُ مِنْهُ اللَّيْلَ - اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ.  
 38: لَا مُسْتَقَرٌّ - لَا مُسْتَقَرٌّ as read by Ibn 'Abbās, 'Ikrima and others, but some say he read مُسْتَقَرًّا لَهَا. See also Ubai's reading.  
 49: نَفْخَةً - صَبْحَةً. So in v. 53.

- 52: وَيَلْنَا - وَيَلْنَا. So Ibn Muḥaiṣin and Ibn Abī Lailā.  
 مَنْ أَحْيَانَا - مَنْ بَعَثْنَا مِنْ مَرْفَعَاتِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ  
 بَعْدَ مَوَاتِنَا هَذَا الَّذِي وَعَدَ الرَّحْمَنُ وَجَاءَ بِهِ الْمُرْسَلُونَ, though some said he read بَعَثْنَا, and others أَهْبَانَا. See Ubai's reading.  
 55: فَكَيْهِنَ - فَكَيْهِنَ. As al-A'mash and Ṭalḥa, though some said فَكَيْهِنَ.  
 56: طَلَّلِي - طَلَّلِي, supporting the reading of Ḥamza and al-Kisā'i.  
 مُنْكِتِينَ - مُنْكِتُونَ.  
 58: سَلَامًا - سَلَامًا. So Ubai.  
 60: أَلَمْ آخُذْ عَلَيْكُمْ الْعَهْدَ - أَلَمْ آخُذْ عَلَيْكُمْ الْعَهْدَ. As Ubai's reading.  
 62: قُرُونًا - جِيلًا as Ubai.  
 تَسْمَعُونَ - تَعْقِلُونَ. So read also by Ubai.  
 65: لِنُشْهِدَ and لِنُكَلِّمَنَا - تَشْهَدُ and تُكَلِّمُنَا. So Ibn Ghazwān 'an Ṭalḥa.  
 70: لِيُنْذِرَ - لِيُنْذِرَ.  
 78: وَلَيْسَ مِنْ رَزَقِهِ - وَلَيْسَ خَلْقُهُ.  
 83: مَلَكُوتُ - مَلَكُوتُ. As read by Ṭalḥa, al-A'mash and others.  
 يُرْجَعُونَ - تُرْجَعُونَ. Given from friends of Ibn Mas'ūd.

## SŪRA XXXVII

- 1: He read with *idghām* of the final fem. plu. ت in this verse.  
 6: بِزِينَةِ الْكَوَاكِبِ - He supported TR against the common reading بِزِينَةِ الْكَوَاكِبِ.  
 8: يَسْبَحُونَ - يَسْبَحُونَ. Supporting the reading of the Kūfans, but some said he read with TR against the alternative reading.  
 11: عَدَدَاتِنَا - خَلْقَاتِنَا.  
 12: عَجِبْتُ - عَجِبْتُ, supporting the reading of Ḥamza and al-Kisā'i.

- دَخِرُونَ - دَخِرُونَ: 18.  
 لَا تَتَنَصَّرُونَ - لَا تَتَنَصَّرُونَ: 25.  
 وَصَدَقَ الْمُرْسَلُونَ - وَصَدَقَ الْمُرْسَلِينَ: 37/36.  
 صَفَرَاءَ - يَفْضَاءَ: 46/45.  
 إِنَّهُ - إِنِّي: 51/49.  
 فَكَانَ يَقُولُ - يَقُولُ: 52/50.  
 لَتَقُولِينَ - لَتَقُولِينَ: 56/54.  
 شَجَرَةً نَابِئَةً - شَجَرَةً نَابِئَةً, but others say he read شَجَرَةً تَخْرُجُ: 64/62.  
 مَقِيلَهُمْ - مَقِيلَهُمْ, though others say he read مَرَجَهُمْ: 68/66.  
 سَلَامًا - سَلَامًا: 79/77.  
 وَقَالَ لَهُمْ - فَقَالَ: 89/87.  
 93/91: ضَرْبًا - صَفَقًا, which was the reading also of al-Ḥasan.  
 102/101: تَرَى - تَرَى, supporting the reading of Ḥamza and al-Kisā'i.  
 يَا أَبَتِ إِنِّي أَرَى فِي الْمَنَامِ أَفْعَلُ مَا أُمِرْتُ بِهِ - يَا أَبَتِ أَفْعَلُ مَا تُوَمَّرُ: 102.  
 103: سَلَمًا - أَسَلَمًا. So Ibn 'Abbās and 'Alī.  
 إِذْ رَسِينَ - إِلْيَاسَ: 123.  
 رَبِّكُمْ اللَّهُ - اللَّهُ رَبُّكُمْ: 126.  
 إِذْ رَسِينَ - إِذْ رَسِينَ, though some said he read إِذْ رَسِينَ: 130.  
 حَتَّى حِينَ - إِلَى حِينَ: 148.  
 وَإِنْ كُنَّا لَمَّا لَهُ - وَمَا مِنَّا إِلَّا لَهُ: 164.  
 169: Here he added a verse وَإِنَّا إِلَهُكُمْ لَرَاعِبُونَ.  
 171: اِعْبَادِي - عَلَى عِبَادِنَا - اِعْبَادِنَا: 171.  
 174: حَتَّى حِينَ - حَتَّى حِينَ, also in v. 178.  
 177: نَزَلَ - نَزَلَ.  
 فَيَسَّ - فَيَسَّ.

## SŪRA XXXVIII

- يَمْشُونَ أَنْ أَصِيرُوا - أَنْ أَمْشُوا وَأَصِيرُوا: 6/5.  
 أَمْ أَنْزَلَ - أَهْ نَزَلَ: 8/7.  
 الْآيَةَ - لَيْكَةَ: 13/12.  
 14/13: كُلُّ لَمَّا - كُلُّ إِلَّا, though some said كُلُّ لَمَّا and others say he read كُلُّ لَمَّا إِلَّا مَنْ كَذَّبَ الرُّسُلَ فَحَقَّ عَلَيْهِمُ الْعِقَابُ.  
 15/14: نَفْعَةً - صَبَحَةً, as in XXXVI, 28.  
 22/21: كَمَا يَحْكُمُ رَبُّنَا بِالْحَقِّ - بِالْحَقِّ.  
 23/22: أَخِي كَانَ لَهُ - أَخِي لَهُ.  
 تَسْعَ وَتَسْعُونَ - تَسْعَ وَتَسْعُونَ. So read also by al-Ḥasan.  
 وَلِي نَعْمَةٌ أَثْنَى - وَلِي نَعْمَةٌ.  
 32/31: فَقَالَ إِنِّي أَحْبَبْتُ - فَقَالَ إِنِّي أَحْبَبْتُ omitting.  
 39/38: هَذَا مَا مَنَنْ أَوْ أَمْسِكْ عَطَاؤُنَا - هَذَا عَطَاؤُنَا نَأْمَنْ أَوْ أَمْسِكْ.  
 45: الْآيَةَ - الْآيَةَ. So read by al-A'mash.  
 57: غَسَاقٍ. He supported the TR against the more common غَسَاقٍ.  
 هَذَا فَذُوقُوهُ فَهُوَ لَكُمْ حَبِيمٌ - هَذَا فَلْيَذُوقُوهُ حَبِيمٌ as read by Ibn Khuthaim also.  
 63: سُخْرِيًا - سُخْرِيًا, which was the Madinan reading.

## SŪRA XXXIX

- 3/4: قَالُوا مَا نَعْبُدُهُمْ - مَا نَعْبُدُهُمْ. See also Ubai's reading.  
 3/5: كَذَابٌ - كَذَابٌ. See also Ubai's reading.  
 7/9: قَالَ اللَّهُ غَنِيٌّ عَنْكُمْ وَاللَّهُ يَكْرَهُ - فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ وَلَا يَرْضَى.

أَنَا أَنَا اللَّهُ - أَوْ تَبَتُّهُ

53/54: جَمِيعًا لَيْسَ يَشَاءُ - جَمِيعًا. So Ibn 'Abbās.

55/56: مِنْ آيَاتِنَا - مِنْ رَبِّكُمْ.

56/57: ذِكْرٌ - حَنْبٌ.

يَا وَيْلَتَى - يَا حَسْرَتَى

وَأَنْتَ كُنْتَ مِنْ قَبْلُ لَيْسَ الْخَاسِرِينَ - وَإِنْ كُنْتُ لَيْسَ السَّخِرِينَ

جَاءَكُمْ الرُّسُلُ بِآيَاتِي - جَاءَتْكَ آيَاتِي فَكَذَّبْتَ بِهَا وَاسْتَكْبَرْتَ وَكُنْتَ  
59/60: as Ubai, but others said he read  
(جَاءَتْهُ) جَاءَهُ آيَاتُنَا فَكَذَّبَ بِهَا وَاسْتَكْبَرَ وَكَانَ

64: قُلْ أَفْعَبْرٌ - قُلْ أَفْعَبْرٌ omitting the قُلْ.

71: نَذِيرٌ or some said نَذِيرٌ - رُسُلٌ.

يُنذِرُونَكُمْ - يَقُولُونَ عَلَيْكُمْ

وَيُنذِرُونَكُمْ without the وَ.

عَذَابِ رَبِّكُمْ - يَوْمِكُمْ

72: ادْخُلُوا جَهَنَّمَ - ادْخُلُوا أَبْوَابَ جَهَنَّمَ

74: الَّتِي أَوْزَنَّا الْأَرْضَ وَعَدَّ الْيَصْدَقِ - الَّتِي صَدَقْنَا وَعَدَّهُ وَأَوْزَنَّا الْأَرْضَ  
الَّتِي وَعَدْنَا

#### SURA XL

5: بِرُسُولِهِمْ - بِرُسُولِهِمْ

6: سَبَقَتْ - حَقَّتْ

فَسَفُّوا - كَفَرُوا

8: جَنَّةٌ - جَنَّتْ. So read also by al-A'mash.

15: رَافِعٌ - رَافِعٌ. So Ibn 'Abbās.

16: يُخَفُّونَ عَلَيْهِ مِنْ شَيْءٍ - لَا يَخَفُّونَ عَلَى اللَّهِ مِنْهُمْ شَيْءٌ

18: وَانذِرِ النَّاسَ - وَانذِرْهُمْ

18/19: مَا لَهُمْ - مَا لِلظَّالِمِينَ

9/12: هَلْ - لَا

فَضَّلَ رَبِّي - رَحِمَهُ رَبِّي. See also Ubai's reading.

17/19: الطَّوَاغِيتَ - الطَّغُوتِ. So read also by al-Hasan.

21/22: أَلَمْ تَرَوْا - أَلَمْ تَرَ

فَجَعَلْنَاهُ - فَسَلَكْنَاهُ

فَأَخْرَجْنَاهُ - ثُمَّ يُخْرِجُ بِهِ

ثُمَّ هَاجَ فَكَانَ - ثُمَّ يَهْبِجُ فَتَرْتَهُ

كَانَ حُطَامًا - يَجْعَلُهُ حُطَامًا

23/24: يُؤْمِنُونَ بِرَبِّهِمْ ثُمَّ - يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلَيْنَ جُلُودَهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ

وَالَّذِينَ - then he added the verse - تَطْمِئِنُّ قُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ

قَسَتْ قُلُوبُهُمْ عَنْ ذِكْرِ اللَّهِ إِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ

29/30: سَلَامًا - سَلَامًا, supporting the reading of Ibn Kathīr and  
Abū 'Amr.

33/34: وَالَّذِينَ جَاءُوا بِالْصِّدْقِ وَصَدَّقُوا بِهِ - وَالَّذِي جَاءَ بِالْصِّدْقِ وَصَدَّقَ بِهِ

though others say that his reading was that instead of

والذي تصدق بخاتبه he read تصدق به

36/37: يُكَافِي عِبَادَهُ - يُكَافِي عَبْدَهُ. So read by Abū's-Sawwār and

Abū Rajā.

أَلَيْسَ اللَّهُ وَعْدَهُ - أَلَيْسَ اللَّهُ

42/43: لَمْ تَمُتْ تَتَوَقَّى - لَمْ تَمُتْ

43/44: وَاتَّخَذُوا - أَمْ اتَّخَذُوا

شُرَكَاءَ لِيَسْتَفْهَمُوا لَهُمْ - شُرَكَاءَ

46/47: فَاحْكُم بَيْنَ عِبَادِكَ - تَحْكُم بَيْنَ عِبَادِكَ or some said

See Ubai.

47/48: مِنْ سُوءِ الْغَنَابِ - He omitted the words from his Codex.

يَوْمَ الْقِيَامَةِ لَوْ يُؤْذَنُ لَهُمْ - يَوْمَ الْقِيَامَةِ

49/50: فَإِذَا - ثُمَّ إِذَا

- 19/20: وَمَا يَخْفَى مَا فِي الصُّدُورِ - وَمَا تُغْفِي الصُّدُورُ.  
 21/22: وَأَنَارُوا فِي الْأَرْضِ وَعَمَرُوهَا - وَهَاتَارَا فِي الْأَرْضِ فَأَخَذَهُمُ اللَّهُ فَأَخَذَتَاهُمْ.  
 26/27: وَ - أَوْ أَنْ.  
 يُظْهِرُ آثَارًا فِي الْأَرْضِ وَعَمَرُوا أَكْثَرَ مِمَّا - يُظْهِرُ فِي الْأَرْضِ الْفَسَادَ.  
 عَمَرُوا فَأَخَذَتَاهُمْ بِذُنُوبِهِمْ وَمَا كَانَ لَهُمْ مِنَ اللَّهِ مِنْ وَاوٍ.  
 27/28: عُدْتُ - عُدْتُ, i.e. with idghām of ذ and ت.  
 35/37: قَلْبٍ كُلِّ - كُلِّ قَلْبٍ.  
 39/42: لَعِبَ وَلَهُوَ وَإِنَّ الدَّارَ الْآخِرَةَ - مَنَعَ وَإِنَّ الْآخِرَةَ.  
 44/47: فَسَتَذَكَّرُونَ - فَسَتَذَكَّرُونَ (pass.). See also Ubai's reading.  
 58/60: ذَلِكَ ذِكْرَى لِلذَّاكِرِينَ - قَلِيلًا مَا تَتَذَكَّرُونَ.  
 65/67: فَأَعْبُدُوهُ - فَأَذْعُوهُ.  
 وَهُوَ الْحَيُّ - هُوَ الْحَيُّ.  
 67/69: وَمِنْكُمْ مَنْ يَكُونُ شُيُوعًا - ثُمَّ لِيَكُونُوا شُيُوعًا.  
 71/73: وَالسَّلَاسِلُ يَسْحَبُونَ - وَالسَّلَاسِلُ. So read by Ibn 'Abbās and Ibn Waththāb.  
 82: أَشَدَّ مِنْهُمْ قُوَّةً وَكَثَرَ آثَارًا - أَشَدَّ قُوَّةً وَآثَارًا. See also Ubai's reading.  
 يَعْمَلُونَ - يَكْسِبُونَ.

## SŪRA XLI

- 3/2: فَصَلَّتْ آيَاتِهِ - فَصَلَّتْ آيَاتُهُ. So Ubai.  
 5/4: وَقَرَّ - وَقَرَّ. Also in v. 44.  
 10/9: وَقَدَّرَ - قَسَمَ.  
 16/15: وَأَذْنَاهُمْ آمُحْزَى - لِيُذَيِّقَهُمْ عَذَابَ الْآمُحْزَى.  
 21/20: إِنَّمَا أَنْطَقْنَا اللَّهَ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ.  
 اللَّهُ الَّذِي أَنْطَقَكُمْ أَوَّلَ مَرَّةٍ.

- 22/21: زَعَمْتُمْ - ظَنَنْتُمْ. So read also by Ibn Khuthaim.  
 28: النَّارُ دَارُ الْمُخْلَدِ - النَّارُ لَهُمْ فِيهَا دَارُ الْمُخْلَدِ. So Ibn Khuthaim.  
 29: أَوْ يَكُونَا - لِيَكُونَا.  
 30: لَا - أَلَا.  
 35: يُلَاقَاهَا - يُلَاقَاهَا. So Talḥa b. Muṣarrif and others.  
 39: أَخْرَجَ هَذَا الْخُرُجَ - أَحْيَاهَا لِمُحْيَى.  
 41: فَيَعْلَمُ الَّذِينَ - إِنَّ الَّذِينَ.  
 49: دُعَاءَ بِأَخْيَرٍ - أَخْيَرٍ.  
 50: عِنْدَهُ without إِنَّ لِي - إِنَّ لِي عِنْدَهُ.  
 كَيْفَ نَظَرُ - فَلَنَنْتَبِهَنَّ.  
 He omitted the وَ here.  
 وَإِنْ آتَيْنَاهُ فَضْلًا مِمَّا نَأَى - وَإِذَا أُنْعِمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَسَا.

## SŪRA XLII

- 2/1: عَسَى - عَسَى. So Ibn 'Abbās.  
 5/3: يَنْفَطِرْنَ - يَنْفَطِرْنَ. Likewise Ibn 'Abbās and the Baḡrans.  
 وَتَسْتَفْتِرُونَهُ - وَتَسْتَفْتِرُونَ.  
 نُوحِيَ إِلَيْكَ كَمَا أُوحِيَ إِلَى الرَّسْلِ مِنْ قَبْلِكَ - أُوحِيَ إِلَيْكَ.  
 خَلَقَهُمْ فَرِيقَيْنِ فَفَرِيقٌ مِنْهُمْ فِي الْجَنَّةِ - فَرِيقٌ فِي الْجَنَّةِ.  
 فِيهَا - فِيهِ.  
 11/9: وَيَقْدِرُهَا - وَيَقْدِرُ.  
 12/10: وَوَرِثُوا - وَوَرِثُوا. So read also by Ubai, others, however, gave him as reading وَرِثُوا.  
 15/14: بِأَخْرِ الَّذِي أَنْزَلَ - بِمَا أَنْزَلَ.  
 لَا عَدِيلَ بَيْنَكُمْ مَا شَاءَ - لَا عَدِيلَ. see also Ubai's reading.  
 22/21: يَشْتَمُونَ - يَشْتَمُونَ.  
 23/22: يُبَشِّرُ - يُبَشِّرُ. So Mujāhid and Ḥumaid b. Qais.

حُسْنًا. So al-Jahḍarī.

عَنْ شَيْءٍ مَا دُئِمْتُ عَلَى مَوَالِئِهِ عَلَى وَثَرَتِهِ مِنْ بَعْدِهِ فَهُمْ - عَلَيْهِ أَجْرًا  
 مِنْ خَلْقِ أُولَئِكَ الَّذِينَ هَذَا اللَّهُ وَيَزِيدُهُمْ حَبًّا. This is a Shī'a  
 reading.

24/23: عَلَى فَيْكَ - عَلَى قَلْبِكَ.

25/24: تَفْعَلُونَ - He agreed with TR against the alternative reading  
 يَفْعَلُونَ.

27/26: لِبَعْضِ عِبَادِهِ لَتَلَدُوا - لِبَعْضِ عِبَادِهِ لَتَفْعَلُوا.

30/29: قَدَمْتُ - كَسَبْتُ.

37/35: كَثِيرٌ - كَثِيرٌ. See Ibn Khuthaim's reading.

39/37: أَلْبَقِي وَالْعَدُوَّ وَهُمْ - أَلْبَقِي هُمْ.

44/42: مِنْ دُونِهِ - مِنْ بَعْدِهِ.

51/50: حُجَابٍ - حُجُبٍ. So read by Ubai and others.

52: لَتَدْعُوا - لَتَهْدِي. So read by Ubai also.

وَمَا كُنْتُ - مَا كُنْتُ.

الْإِيمَانُ مِنْ قَبْلُ - الْإِيمَانُ.

### SŪRA XLIII

18/17: أَوْ مَنْ لَا يَنْشَأُ إِلَّا - أَوْ مَنْ يَنْشَأُ.

19/18: عَبْدٌ - عَبْدًا, though some say he read عَبْدًا like Ibn 'Abbās,  
 and others give him as supporting TR. See also Ubai's  
 reading.

أَوْ شَهِدُوا خَلْقَهُمْ - أَوْ شَهِدُوا خَلْقَهُمْ. So Ubai, though some said  
 it was شَهِدَ خَلْقَهُمْ.

23/22: مَا أَنَّى الَّذِينَ مِنْ قَبْلِكَ - مَا أَرْسَلْنَا مِنْ قَبْلِكَ.

إِلَّا قَالُوا - إِلَّا قَالَ.

26/25: إِنِّي - إِنِّي. So al-A'mash.

بَرَاءٍ. So read likewise by al-A'mash.

29/28: مَتَعْنَا - مَتَعْتُ. So al-A'mash.

حَتَّى أَنَا هُمْ - حَتَّى جَاءَهُمْ.

32/31: مَعَالِيَهُمْ - مَعَالِيَهُمْ. So al-A'mash, Ibn 'Abbās and others.

سُغَرِيًّا He supported TR against the variant سُغَرِيًّا.

فِي هَذِهِ الدُّنْيَا - فِي الْآخِرَةِ الدُّنْيَا.

وَجَعَلْنَا كَثِيرًا مِنْهُمْ يَضْحَكُونَ. He added وَجَعَلْنَا كَثِيرًا مِنْهُمْ يَضْحَكُونَ to end a verse,  
 and commenced a new verse with وَرَحْمَةُ رَبِّكَ.

33/32: مَعَارِجَ - مَعَارِجَ. So read by Ṭalḥa b. Muṣarrif and others.

36/35: نَقِضَ - نَقِضَ involving شَيْطَانٍ. So read by Ibn 'Abbās.

45/44: سَلِ الَّذِينَ أَرْسَلْنَا إِلَيْهِمْ مِنْ قَبْلِكَ - وَسَلْ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا  
 سَلِ الَّذِينَ يَقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ مَنْ قَبْلُ مُؤْمِنِي أَهْلِ الْكِتَابِ or  
 others وَاسْأَلِ الَّذِينَ يَقْرَأُونَ الْكِتَابَ مِنْ قَبْلُ مُؤْمِنِي أَهْلِ الْكِتَابِ  
 وَاسْأَلِ الَّذِينَ أَرْسَلْنَا and others وَاسْأَلِ الَّذِينَ أَرْسَلْنَا إِلَيْهِمْ رُسُلَنَا قَبْلَكَ  
 إِلَيْهِمْ قَبْلَكَ مِنْ رُسُلِنَا.

46/45: وَقَوْمِهِ - وَمَلَائِكَتِهِ.

أَتَيْنَا مُوسَى الْكِتَابَ - أَرْسَلْنَا مُوسَى بِآيَاتِنَا إِلَى فِرْعَوْنَ وَمَلَئِهِ فَقَالَ  
 وَقُلْنَا أَنِيعْ إِلَى فِرْعَوْنَ وَقَوْمِهِ فَقُلْ.

50/49: عَنْهُمْ وَرَحْمَتَاهُمْ - عَنْهُمْ الْعَذَابَ.

53: أَسَاوِرَ - أَسَاوِرَ. See also Ubai's reading.

56: سَلَمًا - سَلَمًا, the reading of Ḥamza and al-Kisā'i.

58: أَمْ هَذَا - أَمْ هُوَ, which some gave from Ubai.

66: إِلَّا أَنْ تَأْتِيَهُمُ السَّاعَةُ - إِلَّا السَّاعَةُ أَنْ تَأْتِيَهُمُ.

71: مَا تَشْتَبِهُهُ أَنْفُسُكُمْ وَلَكِنَّهُ الْأَعْيُنُ - وَلَكِنَّهُ الْأَعْيُنُ but others said وَلَكِنَّهُ الْأَعْيُنُ  
 بِهِ أَعْيُنُكُمْ.

75: فِيهِ - فِيهِ.

76: الظَّالِمُونَ - الظَّالِمِينَ.

77: يَا مَالِكُ - يَا مَالٍ. As read by 'Alī, though some say they read يَا مَلِكُ.

81: وَلَدٌ - وَلَدٌ.

84: إِلَهَ (bis) - إِلَهَ, which some gave also from Ubai.

85: وَإِنَّهُ عَلِيمٌ السَّاعَةِ - وَعِنْدَهُ عِلْمُ السَّاعَةِ.

88: وَقَالَ الرَّسُولُ - وَفِيهِ.

#### SURA XLIV

13/12: وَجَاءَهُمْ رَسُولٌ كَرِيمٌ - وَقَدْ جَاءَهُمْ رَسُولٌ مُبِينٌ.

16/15: نَبِطَشُ - نَبِطَشُ. So read by Ṭalḥa and others.

17/16: مُبِينٌ - كَرِيمٌ.

28/27: فَعَلَّمْنَاهَا وَمَلَكْنَاهَا - أَوْزَنْنَاهَا.

30/29: عَذَابٍ - الْعَذَابِ.

41: وَلَا يَنْطُنُونَ - وَلَا هُمْ يُنْصَرُونَ.

49: الضَّعِيفُ الْقَلِيمُ - الْعَزِيزُ الْحَكِيمُ.

54: وَأَمْدَدْنَاهُمْ - وَزَوَّجْنَاهُمْ.

بُعِيسٍ - بِحُورٍ.

56: طَعَمَ الْمَوْتِ - الْمَوْتِ.

#### SURA XLV

4/3: لَا يَأْتِ - آيَاتُ. So read by Ubai also.

مَا بَكَ اللَّهُ - مَا يَبُكُ.

5/4: وَفِي إِيخْلَافٍ - وَآخِلَافٍ.

آيَاتُ - as in v. 4/3.

9/8: عَلِمَ - عَلِمَ. See Ubai's reading here.

هَزُوا وَلَعَبًا - هَزُوا.

11/10: هَذَا هُدًى وَبُشْرَى لِلَّذِينَ آمَنُوا - هَذَا هُدًى.

14/13: لِيُجْزَى - لِيُجْزَى.

15/14: - Ibn Mas'ūd is said to have read فَلَهَا صَلَاحًا وَمِنْ أَسَاءَ فَعَالِيهَا though perhaps the meaning is only that he read حَسَنَةً for صَلَاحًا and فَلَهَا for فَعَالِيهَا.

20/19: هَذَا يَكُنْ وَمَوْعِظَةٌ وَهُدًى لِلْمُحْسِنِينَ - هَذَا بَصِيرَةٌ لِلنَّاسِ وَهُدًى.

23/22: أَفْرَأَيْتَكَ - أَفْرَأَيْتَ.

غَشَاوَةٌ - غَشَاوَةٌ. So read also by al-A'mash.

24/23: نَحْيًا وَنَهْوًى - نَهْوًى وَنَحْيًا.

دَهْرًا - دَهْرٌ, though some said he read دَهْرًا.

نَشَأَتْنَا هَذِهِ الدُّنْيَا - حَيَاتُنَا الدُّنْيَا.

32/31: وَإِنَّ السَّاعَةَ - وَالسَّاعَةَ.

وَإِذَا قِيلَ لَهُمْ - وَإِذَا قِيلَ.

33/32: He read the verse وَبَدَا لَهُمْ مِنَ اللَّهِ أَنْحَقَ وَآتَاهُمْ مَا لَمْ يَكُونُوا يَحْسَبُونَ.

34/33: He read the verse إِنَّا نَنْسَافُكُمْ وَالنَّارَ مَا وَلَكُمْ بِمَا كُنْتُمْ تَكْسِبُونَ though perhaps finishing it with وَمَا لَكُمْ مِنْ نَاصِرِينَ.

#### SURA XLVI

4/3: أَرَأَيْتُمْ - أَرَأَيْتُمْ.

مَنْ تَدْعُونَ - مَا تَدْعُونَ.

أَثَرَةٍ - أَثَرَةٍ. See also Ubai's reading here.

5/4: مَا لَا - مَنْ لَا.

10/9: أَرَأَيْتُمْ - as in v. 4/3.

12/11: مُصَدِّقٌ لِمَا يَنْبَغِي - مُصَدِّقٌ.

هَذَا إِمَامٌ - هَذَا كِتَابٌ.

15/14: حَتَّى إِذَا اسْتَوَىٰ وَبَلَغَ - حَتَّى إِذَا بَلَغَ.

17/16: اللَّهُ عَلَيْهِ - اللَّهُ.

أَتَأْمُرَانِي أَنْ أَرْجِعَ عَنْ - أَتَعِدَانِي أَنْ أُخْرِجَ وَقَدْ خَلَّتِ الْقُرُونُ

. So Ubai. عِبَادَةُ اللَّهِ الْقُرُونُ

20/19: أَشْغَلْتُمْ طَيِّبَاتِكُمْ وَلَدَانِكُمْ فِي الدُّنْيَا - أَذْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا

21/20: بَعْدِهِ - خَلْفِهِ.

24/23: مُبْطِرَكُمْ - مُبْطِرُنَا.

though قُلْ بَلْ مَا اسْتَعْجَلْتُمْ بِهِ رَاجٍ - بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ رَاجٍ

some said he read بَلْ هُوَ بَلْ, while others merely note his

reading مَا instead of بَلْ هُوَ مَا, and some say he read

قُلْ مَا اسْتَعْجَلْتُمْ بِهِ رَاجٍ.

25/24: يُرَى - He supported TR against the more common reading تَرَى.

28/27: إِنْكُفُّهُمْ - إِنْكُفُّهُمْ. See also Ubai's reading.

فَلَوْ لَا - فَلَوْ لَا نَصَرَهُمُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ قُرْبَانًا إِلَى اللَّهِ

نَصَرَتُهُمُ الْإِلَهُمُ الَّتِي يَعْبُدُونَهَا مِنْ دُونِ اللَّهِ مِنْ شَيْءٍ. So Ubai.

33/32: يَقْدِرُ - يَقْدِرُ, supporting the reading of Ya'qub, but some said he read قَادِرٌ.

35/34: مِنَ الرُّسُلِ مِنْ قَبْلِكَ - مِنَ الرُّسُلِ.

#### SŪRA XLVII

2: نَزَّلَ - نَزَّلَ. So read by Zaid b. 'Alī. See also Ubai's reading.

4/5: بَعْدُ - فِيمَا مِّنَّا بَعْدُ.

فَاتَّبَعُوا - فَاتَّبَعُوا. So Ubai to the Madinans.

9/10: مَا أَنْزَلَ اللَّهُ مِنْ نَبَأٍ - مَا أَنْزَلَ اللَّهُ.

11/12: مَوْلَى - مَوْلَى.

14/15: أَعْمَالِهِ - عَمَلِهِ.

15/16: مِثْلُ - مِثْلُ, so read by 'Alī and Ibn 'Abbās. Others say he read مِثَالُ.

15/17: خَالِدِينَ فِيهَا أَبَدًا كَمَنْ - كَمَنْ.

17/19: وَآنَاطُمْ - وَآنَاطُمْ. So read by al-A'mash.

18/20: يَنْظُرُونَ مَجِيءَ السَّاعَةِ - يَنْظُرُونَ, others said he read السَّاعَةِ. يَنْظُرُونَ, without أَنْ تَأْتِيَهُمْ.

20/22: مُحْكَمَةٌ - مُحْكَمَةٌ. Some said he placed مُحْكَمَةٌ after first سورة not second.

الْمُغْشَى - الْمَغْشَى.

وَأِذَا جَاءَ الَّذِينَ آمَنُوا قَالُوا - وَيَقُولُ الَّذِينَ

25/27: أُمْلَى - He supported TR against the Baṣran أُمْلَى.

37/39: يُخْرِجُ - يُخْرِجُ. So Ibn 'Abbās and Ya'qub.

38/40: هَآأَنْتُمْ أَلَا تَدْعُونَ إِلَى - هَآأَنْتُمْ هَآأَنْتُمْ تَدْعُونَ لِنُفِقُوا فِي سَبِيلِ اللَّهِ سَبِيلِ اللَّهِ.

#### SŪRA XLVIII

6: وَلِيَعْلَبَ اللَّهُ - وَلِيَعْلَبَ.

9: يُعْزِرُونَ and يُؤْمِنُونَ - تُسَبِّحُوهُ and تُوقِّرُوهُ and تُعْزِرُوهُ and يُؤْمِنُونَ, as Ibn Kathīr and Abū 'Amr.

10: فَسَيُوتِيهِ اللَّهُ - فَسَيُوتِيهِ.

11: بِأَفْوَاهِهِمْ - بِأَلْسِنَتِهِمْ. رَحْمَةً - نَفْعًا.

12: أَهْلِيهِمْ - أَهْلِيهِمْ.

15: كَلَّمَ اللَّهُ - كَلَّمَ, the reading of Ḥamza, al-Kisā'i and al-A'mash.

16: يُسَلِّمُوا - يُسَلِّمُونَ. So read by Ubai.

فَإِنْ تُطِيعُوا وَتُنْفِقُوا - فَإِنْ تُطِيعُوا see also Ubai's reading.

18: فَأَتَاهُمُ الْفَوْجُ قَرِيبًا - وَأَتَتْهُمْ قَرِيبًا.

23: سُنَنَ الَّذِينَ خَلَوْا - سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ.

24: ثُمَّ سَنَّكُمْ أَنْبِيَاكُمْ - مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ though for  
تَسَنَّكُمْ we should probably read تَسَنَّكُمْ.

25: تَزِيلُوا - تَزِيلُوا. So read by Qatāda.

بِجَهَالِهِ فَيَسْأَلُكُمْ - فَيَنْصَبُكُمْ.

26: أَهْلَهَا وَأَخَى بِهَا - أَخَى بِهَا وَأَهْلَهَا. Sometimes given from Codex  
of al-Hārith b. Suwaid.

27: لَا تَخَافُوا - لَا تَخَافُونَ.

28: أَرْسَلَ عَبْدَهُ - أَرْسَلَ رَسُولَهُ see also Ubai's reading.

29: وَعَلَى مَعَهُ - وَالَّذِينَ مَعَهُ, a Shī'a reading.

أَشِدَّاهُ - أَشِدَّاهُ. See also Ubai's reading here.

أَنَارَ - أَنَارَ. So read by al-Ḥasan and others.

شَطُوءَ - شَطُوءَ. See also Ubai's reading.

لِيُغِيظَ اللَّهُ بِهِمُ الَّذِينَ كَفَرُوا - لِيُغِيظَ بِهِمُ الْكَافِرَ.

#### SŪRA XLIX

2: تَرْفَعُوا بِأَصْوَاتِكُمْ - بِأَصْوَاتِكُمْ, but others say he read  
تَرْفَعُوا بِأَصْوَاتِكُمْ. So read by Zaid b. 'Alī.

فَتَحْبِطَ - أَنْ تَحْبِطَ.

3: لِيَتَّقُوا وَلَهُمْ - لِيَتَّقُوا لَهُمْ.

6: فَتَقَبَّلُوا - فَتَقَبَّلُوا, which was the reading of Ḥamza and al-Kisā'i.

7: يُطَاوِعُكُمْ - يُطَاوِعُكُمْ, others, however, say he read  
يُطَاوِعُكُمْ. See Ubai's reading.

9: أَفْتَلَا - أَفْتَلَا. So read by Ubai and Zaid b. 'Alī.

بَقِيَا - بَقِيَا.

فَادْعُوا فَعُدُّوا يَوْمَهُمُ بِالْقِسْطِ - فَادْعُوا فَعُدُّوا يَوْمَهُمُ بِالْقِسْطِ.

وَلَا تَتَّبِعُوا الْهَوَى - وَافْسُطُوا.

10: أَخَوَاتِكُمْ - أَخَوَاتِكُمْ, though others said he read

11: عَسَا - عَسَا. So read also by Ubai.

عَسَيْنَ - عَسَيْنَ (second occurrence). So Ubai.

وَلَا تَسْخَرْ نِسَاءً - وَلَا نِسَاءً.

12: لَهُمْ يُحِبُّ - أَيْحِبُّ (P)

مَيْتًا - مَيْتًا as was read by the Madīnans.

13: لَتَعَارَفُوا بَيْنَكُمْ وَخَيْرُكُمْ عِنْدَ اللَّهِ - لَتَعَارَفُوا بَيْنَكُمْ وَخَيْرُكُمْ عِنْدَ اللَّهِ, but  
others say he read لَتَعَارَفُوا, as read by al-A'mash:

وَأَخِيَارُكُمْ - إِنَّ أَكْرَمَكُمْ.

17: إِنَّ أَسْلَمُوا - إِنَّ أَسْلَمُوا, though some said  
gave his reading as إِذَا أَسْلَمُوا فَلَا يَبْنُوا عَلَى إِسْلَامِهِمْ as read  
by Ibn Dharr.

إِذَا هَدَانَكُمْ - إِذَا هَدَانَكُمْ. So read also by Zaid b. 'Alī.

لِلْإِسْلَامِ - لِلْإِسْلَامِ.

#### SŪRA L

18/17: يَلْفُظُ - يَلْفُظُ.

19/18: سَكَرَاتُ - سَكَرَةُ.

وَالْحَقُّ بِالْمَوْتِ - الْمَوْتِ بِالْحَقِّ, which some gave from Ubai.

21/20: وَجَاءَتْ - وَجَاءَتْ.

23/22: عَتِيدٌ - عَتِيدٌ, others say  
said he read عَتِيدٌ not عَتِيدٌ.

30/29: يُقَالُ - يُقَالُ. So read by al-Ḥasan and al-A'mash.

فِي مَرِيدٍ - هَلْ مِنْ مَرِيدٍ. So read by Ja'far as-Sādiq.

36/35: فَتَقَبَّلُوا - فَتَقَبَّلُوا, as read by Mujāhid and others. See also Ubai.



## SURA LI

- 5: إِنَّ وَعْدَ رَبِّكَ لَصَادِقٌ — إِنَّمَا تُوْعَدُونَ لَصَادِقٌ.  
 7: أَنُحِبُّكَ — أَنُحِبُّكَ. See also Ubai.  
 22: رَزَقَكُمْ — رَزَقَكُمْ. See also Ubai's reading here,  
 40: فَنَبَذْنَاهُ — فَنَبَذْنَاهُمْ.  
 44: الصَّوَارِقُ — الصَّوَارِقُ. So read by Ubai also.  
 46: وَفِي قَوْمٍ — وَفِي قَوْمٍ.  
 56: وَالْإِنْسَ مِنَ الْمُؤْمِنِينَ — وَالْإِنْسَ. So read by Ibn 'Abbās and Ubai.  
 58: إِنِّي أَنَا الرَّزَاقُ — إِنَّا اللَّهُ هُوَ الرَّزَاقُ, though some said he read  
 إِنِّي أَنَا الرَّازِقُ.  
 59: لِلَّذِينَ ظَلَمُوا فَانْ لَهُمْ ذُنُوبًا — فَانْ لِلَّذِينَ ظَلَمُوا ذُنُوبًا omitting ظَلَمُوا.

## SURA LII

- 16: هَلْ تُجْزَوْنَ إِلَّا — إِنَّمَا تُجْزَوْنَ مَا.  
 21: لِنَفْسِهِم — لِنَفْسِهِمْ. So read by Ubai, Ṭalḥa and al-A'mash.  
 21: ذُرِّيَّتِهِم (bis) — He supported TR against the alternative  
 plu. form.  
 25: عَلَى بَعْضِهِمْ — عَلَى بَعْضِهِمْ, but others gave him as reading  
 عَلَى بَعْضٍ فِيهَا.  
 43: He read here two verses — أَمْ لَهُمْ إِلَهَةٌ غَيْرُ اللَّهِ فَلْيَا تَوَّابًا إِلَهُهُمْ —  
 إِنْ كَانُوا صَادِقِينَ سُبْحَانَ رَبِّكَ رَبِّ السَّمَاءِ وَالْأَرْضِ عَمَّا يَصِفُونَ.  
 46: لَا يَدْفَعُ — لَا يَدْفَعِي.  
 47: He read the verse — إِنَّ الَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ مِنْ دُونِ ذَلِكَ —  
 قَرِينًا وَلَكِنْ لَا يَعْلَمُونَ.

## SURA LIII

- 11: الْفَوَادُ — الْفَوَادُ. So read by al-Janāḥ al-'Uqaili and others.

- 12: أَفْتَسْمُرُونَهُ — أَفْتَسْمُرُونَهُ, which was the reading of Ḥamza and  
 Ya'qūb.  
 15: عِنْدَهُمْ جَنَّاتٌ — عِنْدَهَا جَنَّةٌ. So read also by Ubai.  
 23: تَتَّبِعُونَ — تَتَّبِعُونَ. So read by 'Isā b. 'Umar, Ṭalḥa and al-  
 A'mash.  
 26: وَكَمْ فِي السَّمَوَاتِ مِنْ مَلَكٍ — وَكَمْ مِنْ مَلَكٍ فِي السَّمَوَاتِ but others  
 say he read وَكَمْ مِنَ الْمَلَائِكَةِ فِي السَّمَوَاتِ وَالْأَرْضِ لَا يَعْلَمُ عِدَّتَهُنَّ  
 شَفَاعَتُهُنَّ شَفَاعَتُهُنَّ, though may be we ought to read شَفَاعَتُهُنَّ  
 for شَفَاعَتُهُنَّ.  
 28/29: إِلَّا آيَّاعَ الظَّنِّ — إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ.  
 33/34: أَفَرَأَيْتَ — أَفَرَأَيْتَ.  
 50/51: عَادًا — عَادًا. So Ubai and Ṭalḥa.  
 51/52: نُهُودًا — He supported TR here against the alternative  
 أَنَّهُ أَهْلَكَ الْقُرُونَ الْأُولَى. He and Ubai read the verse  
 وَنُهُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ فَمَا أَتَى.  
 58: وَهِيَ عَلَى الظَّالِمِينَ نَارٌ حَامِيَةٌ — He added كَاشِفَةٌ. See also Ubai.  
 60: وَتَضْحَكُونَ — وَتَضْحَكُونَ with omission of وَ. So Ubai and al-Ḥasan.  
 He added a verse here — فَإِذَا جَاءَكُمْ مِنَ الرَّسُولِ تَضْحَكُونَ بِهِ —  
 وَلَا تُؤْمِنُونَ.

## SURA LIV

- 2: يُعْرِضُهَا عَنْهَا — يُعْرِضُهَا.  
 7: خَشَعَةً — خَشَعَةً. So Ubai.  
 10: أَنِّي ضَعِيفٌ مُتَعَبٌ — أَنِّي مُغْلُوبٌ.  
 12: فَجَبَرْنَا — فَجَبَرْنَا. So read by al-Mufaḍḍal and Abū Ḥaiwa. See  
 also Ubai.  
 15: مَذْكِرٍ — مَذْكِرٍ (also in vv. 22, 32, 40, 51). So read by Qatāda.  
 See Ubai.

20: عَجَزُ - أَعْجَازُ. So read also by Abū 'l-Mutawakkil and Abū 'l-Jawzā.

تَدْعُ النَّاسَ صَرْعَى - تَتَرَعُّ النَّاسَ.

31: نَفَخَةٌ - صَبْحَةٌ. As in XXXVI, 28.

45: سَهَزَمَ جُوعَهُمْ - سَهَزَمَ أَجْبَعَهُ. So read by Ubai.

48: إِلَى النَّارِ - فِي النَّارِ.

#### SŪRA LV

7/6: وَخَفَضَ - وَوَضَعَ.

8/7: لَا - أَلَا. Some say he read the verse - وَلَا تَطْفُوا فِي الْوُزْنِ.

9/8: الْوُزْنَ بِاللِّسَانِ or some said بِالْفِسْطِ - الْوُزْنَ بِالْفِسْطِ.

10/9: وَضَعْنَاهَا - وَضَعْنَاهَا.

24: أَنْجَوَارٍ as al-Ḥasan, but others said أَنْجَوَارٍ like Ya'qub.

الْمُنْشَأَتُ - He supported TR against the alternative الْمُنْشَأَتُ.

27: ذُو - ذُو. as Ubai.

29: مَنْ فَوْقَ السَّمَاءِ - مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ.

33: أَفْطَارَهَا - أَفْطَارَ السَّمَوَاتِ وَالْأَرْضِ.

35: يُرْسِلُ عَلَيْكُمْ شَوَاطِلَ مِنْ نَارٍ - يُرْسِلُ عَلَيْكُمْ شَوَاطِلَ مِنْ نَارٍ وَنَحَاسٍ. So Zaid b. 'Alī.

43: كَتَمْنَا بِهَا كُذِّبَانَ نَصْلَانِ لَا تَعُونَ فِيهَا - يُكْذِبُ بِهَا الْجَحْرُمُونَ. وَلَا تَحْيَايَانِ.

44: تَطُوفَانِ - يَطُوفُونَ.

بَطُوفَيْنِ بَيْنَهُمَا. Some gave him as reading بَطُوفَيْنِ بَيْنَهُمَا.

54: فُرْشٍ وَفُرْشٍ, though some say he read فُرْشٍ as Ubai and Abū Ḥaiwa.

as Abū's-Sammāl, though some said his reading was اسْتَبْرَقَ - مِنْ اسْتَبْرَقَ.

56: يَطْمِئُنُّونَ - يَطْمِئُنُّونَ, given from the friends of Ibn Mas'ūd.

#### SŪRA LVI

10: He and Ubai read here, according to some authorities, the

Shī'a verse عَلَى (عليه السلام) فَهَمَّ عَلَى وَذُرِّيَّتَهُ الَّذِينَ أَصْطَفَاهُمْ اللَّهُ مِنْ أَصْحَابِهِ وَجَعَلَهُمُ السَّمَوَاتِ عَلَى غَيْرِهِمْ. أُولَئِكَ هُمُ الْفَائِزُونَ الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ. The عَلَيْهِ is a scribe's addition.

15: سُرُرٍ مَوْضُونَةٍ - عَلَى سُرُرٍ مَوْضُونَةٍ.

16: نَاعِيَيْنَ - مَتَقِيلَيْنَ.

19: يُنْزَفُونَ - He agreed with TR against the common reading يُنْزَفُونَ.

22: حُورًا عِينًا - حُورًا عِينًا. So read also by Ubai.

29/28: طَلَحَ - طَلَحَ. So read by 'Alī and Ja'far as-Ṣādiq.

34/33: فُرْشٍ - فُرْشٍ. As in LV, 54.

48: He read the verse: أَوْ أَجْدَادُنَا الْأَوَّلُونَ وَآبَاؤُنَا مِنْ بَعْدِهِمْ. أَجْمَعُونَ.

52: شَجَرَةٍ - شَجَرَةٍ.

60: حَتَمْنَا عَلَيْكُمْ - قَدَرْنَا بِكُمْ.

65: فَظَلَّمْ as al-Jahdārī, but some said he read فَظَلَّمْ as Abū Ḥaiwa.

75/74: سَوَافِعَ - سَوَافِعَ, the reading of Ḥamza and al-Ḥasan.

79/78: مَا - لَا.

الْمُطَهَّرُونَ - الْمُطَهَّرُونَ. So Abān b. Taghlib.

- 80, 81/79, 80: He read these verses نَزَلَ بِهِ جِبْرِيلُ عَلَى نَبِيِّهِ وَرَسُولِهِ  
 مِنْ رَبِّ الْعَالَمِينَ \* أَفَبِهَذَا التَّنْزِيلِ تَجْعَدُونَ وَتَدْعُونَ إِلَهَ الْبَلَاءِ  
 أَفَبِهَذَا هَذَا though some said he read خَيْرٌ تَرْزُقُونَ  
 84/83: رحين إذ - رحين إذ - رحين إذ

## SURA LVII

- 4: يَنْزِلُ - يَنْزِلُ. So 'Alī and ad-Dahhāk.  
 يَعْلَمُ مَا تُخْرِجُ الْأَرْضُ مِنْ - يَعْلَمُ مَا يَلْجُ فِي الْأَرْضِ وَمَا يُخْرِجُ مِنْهَا  
 شَيْءٌ مِمَّا يَنْتَفِعُ بِهِ النَّاسُ  
 10: قَبْلَ - مِنْ قَبْلَ. So read by Zaid b. 'Alī.  
 11: مِنْ قَا - مِنْ قَا a purely orthographic variant.  
 13: أَنْظَرُونَا أَمْهَلُونَا أَخْرُونَا - أَنْظَرُونَا  
 بَاطِنُهُ الرَّحْمَةُ - بَاطِنُهُ فِيهِ الرَّحْمَةُ  
 مِنْ تِلْقَاءِ ظَاهِرِهِ الْعَذَابُ  
 16/15: أَلَمَ - أَلَمَ as al-Hasan and others. See also Ubai's reading.  
 أَنْزَلَ - نَزَلَ.  
 فَطَالَ - فَطَالَ. So Ubai also.  
 وَقَسَتْ - وَقَسَتْ.  
 20/19: ثُمَّ هَاجَ فَيَكُونُ مُصْغَرًا فَكَانَ - ثُمَّ يَهْجُ فَيَكُونُ مُصْغَرًا ثُمَّ يَكُونُ  
 23: أَوْنَيْتُمْ - أَوْنَيْتُمْ (pass.).  
 25: وَلَيَنْظُرَنَّ - وَلَيَنْظُرَنَّ.  
 26: النَّبِيَّةَ or النَّبِيَّةَ - النَّبِيَّةَ.  
 28: فِيهِ - فِيهِ.  
 29: لَيْعَلَّ يَكْمُلَ يَعْلَمُ - لَيْعَلَّ يَكْمُلَ though others say لَيْعَلَّ يَكْمُلَ  
 يَقْدِرُونَ - يَقْدِرُونَ.

## SURA LVIII

- 1: قَدْ يَسْعُ - قَدْ يَسْعُ.  
 تَحَاوَرَك - Some said he read تَحَاوَرَك.  
 2: بِأَمْهَاتِهِمْ - بِأَمْهَاتِهِمْ.  
 4/5: لِيَعْلَمُوا أَنَّ اللَّهَ قَرِيبٌ إِذَا دَعَوْهُ - لِيَعْلَمُوا أَنَّ اللَّهَ قَرِيبٌ إِذَا دَعَوْهُ وَرَسُولُهُ. See also Ubai's reading.  
 7/8: رَابِعُهُمْ وَلَا خَمْسَةَ إِلَّا هُوَ سَادِسُهُمْ وَلَا آدَى مِنْ ذَلِكَ وَلَا أَكْثَرُ إِلَّا هُوَ مَعَهُمْ  
 - His complete reading here was رَابِعُهُمْ وَلَا أَرْبَعَةَ إِلَّا هُوَ خَامِسُهُمْ وَلَا أَكْثَرُ إِلَّا هُوَ مَعَهُمْ  
 مَعَهُمْ إِذَا أَخَذُوا فِي التَّجَارِيحِ though some said he ended إِذَا أَخَذُوا  
 instead of مَا كَانُوا.  
 بِمَا أَنْتَجُوا بِهِ - بِمَا أَنْتَجُوا بِهِ.  
 8/9: وَيَنْتَجُونَ - وَيَنْتَجُونَ, which was the reading of Hamza and al-A'mash.  
 بِالْكَذِبِ وَالْإِثْمِ - بِالْكَذِبِ وَالْإِثْمِ.  
 9/10: إِذَا instead of إِنَّ or some said وَإِنَّا أَنْتَجْنَاهُمْ فَلَا تَنْتَجُوا - تَنْتَجُوا  
 Others say that he read فَتَسَاجِدُوا بِالْبَرِّ وَالْقَوَى وَطَاعَةَ الرَّسُولِ وَلَا  
 تَسَاجِدُوا بِالْإِثْمِ وَالْعِصْيَانِ وَعِصْيَانِ الرَّسُولِ وَتَقُوا اللَّهَ  
 11/12: وَأَتُوا - وَالَّذِينَ أُوتُوا.  
 13/14: فَإِذَا لَمْ تَفْعَلُوا but others say that for فَإِنْ لَمْ - فَإِذَا لَمْ he read  
 وَلَوْ فَعَلْتُمْ كَانَ خَيْرًا لَكُمْ.

## SURA LIX

- 2: لِأَوَّلِ الْحَشْرِ مِنْ دِيَارِهِمْ - مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ  
 مَا كُنْتُمْ تَحْسِبُونَ - مَا ظَنَنْتُمْ.

- أَنْ حُصُونَتُمْ مَا يُعْتَم - أَنْتُمْ مَا نُعْتَمُ حُصُونَتُمْ.  
 وَلَوْ لَا أَنْ - وَلَوْ لَا أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَاءَ لَعَذَّبُكُمْ فِي الدُّنْيَا 3:  
 كَتَبْنَا عَلَيْهِمُ الْجَلَاءَ لَعَذَّبْنَاكُمْ فِي الْحَيَاةِ الدُّنْيَا.  
 4: So Talḥa b. Muṣarrif. يَشَاقِي - يَشَاقِي.  
 وَلَا تَرَكْتُمْ قَوْمًا عَلَى - أَوْ تَرَكْتُمُوهُمَا قَائِمَةً عَلَى أَصُولِهَا فَبِإِذْنِ اللَّهِ 5:  
 أَصُولِهِ إِلَّا بِإِذْنِ اللَّهِ.  
 وَابْنِ السَّبِيلِ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ - وَابْنِ السَّبِيلِ 7:  
 So Talḥa b. Muṣarrif and others. إِيَّاهُ - كَيْ لَا  
 but some said he read here a Shi'a verse -  
 كَيْلًا يَكُونُ مُخَالَفَةً مِنْ سَادَاتِكُمْ فِي مَحَبَّةِ أَهْلِ بَيْتِ يَسَّكُمْ وَمَا أَمَرَكُمْ بِهِ  
 فَاطِمَةُ وَاتَّقُوا اللَّهَ فِي مُخَالَفَتِكُمْ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ.  
 خَرَجُوا مِنْ دِيَارِهِمْ وَبَنَاتِهِمْ - أَخْرَجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ 8:  
 وَإِخْوَانِهِمْ.  
 الَّذِينَ تَبَوَّأُوا الْإِيمَانَ - الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا 10:  
 مِنْ قَبْلِ وَائِلَافٍ بَيْنَ قُلُوبِنَا وَلَا تَجْعَلْ فِيهَا غِمًّا.  
 14: شَتَاتٌ and أَشْتَتَةٌ though others say he read أَشْتَتٌ - شَتَى  
 أَبَدًا - جَمِيعًا.  
 17: So al-Ḥasan and others. عَاقِبَتُهُمَا - عَاقِبَتُهُمَا.  
 خَالِدِينَ فِي النَّارِ خَالِدِينَ فِيهَا وَذَلِكَ 18:  
 النَّارِ وَذَلِكَ.  
 20 (second occurrence): وَأَصْحَابُ الْجَنَّةِ - أَصْحَابُ الْجَنَّةِ with ad-  
 dition of وَ.  
 21: مُصَدِّعًا - مُصَدِّعًا. So read by Talḥa and Abū Ḥaṣin.  
 لَوْ أَنَّ هَذَا الْقُرْآنَ أُتِيَ عَلَى جَبَلٍ - أَوْ أُنْزِلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ

## SURA LX

- 3: لَنْ نَنْفَعَكُمْ أَرْحَامَكُمْ وَلَا أَوْلَادَكُمْ - He had here a peculiar Shi'a

- لَنْ تُفْنِيَ عَنْكُمْ أَرْحَامَكُمْ وَلَا أَوْلَادَكُمْ مِنْ اللَّهِ شَيْئًا بَلْ reading  
 وَلَا يَنْفَعُكُمْ لِأَهْلِ بَيْتِ نَبِيِّكُمْ.  
 4: تَبَرَّأْنَا - بَرَّأْنَا.  
 كَفَرْنَا بِمَنْ تَعْبُدُونَ مِنْ دُونِ اللَّهِ قَدْ وَقَعَتْ بَيْنَنَا - كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا  
 إِيَّايَ سَاءَ سَنَفَعُكَ رَبِّي وَلَا أَمْلِكُ لَكَ - لَا سَنَفَعُنَّ لَكَ وَمَا أَمْلِكُ لَكَ  
 11: أَحَدٌ - شَيْءٌ.  
 فَعَاقَبْتُمْ - فَعَقَبْتُمْ, as as-Zuhri. See also Ubai's reading here.

## SURA LXI

- 6: سَاحِرٌ - سَاحِرٌ, the reading of Ḥamza and al-Kisā'i.  
 7: يَدْعَى - يَدْعَى. So read by Talḥa b. Muṣarrif.  
 10: عَذَابِ الْآلِيمِ - عَذَابِ الْآلِيمِ. So read by Ibn Dharr.  
 11: آمَنُوا .... وَجَاهِدُوا - تَوَمَّنُونَ .... وَجَاهِدُونَ.  
 12: Instead of مَسْكَنَ طَيْبَةٍ فِي جَنَّاتٍ عَدْنٍ ذَلِكَ الْفَوْزُ الْعَظِيمُ he read  
 وَلَكُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَأَنْتُمْ فِيهَا خَالِدُونَ.  
 14: كُونُوا أَنْتُمْ - كُونُوا.  
 So Ibn Dharr. أَنْصَارًا لِلَّهِ - أَنْصَارًا لِلَّهِ.  
 فَشَامَتِ طَائِفَةٌ مِنْ بَنِي إِسْرَءِيلَ وَكَفَرَتْ طَائِفَةٌ فَأَيَّدْنَا الَّذِينَ آمَنُوا  
 فَأَمْنَتْ مَعَهُ طَائِفَةٌ مِنْ بَنِي إِسْرَءِيلَ فَأَثْبَتْنَا الَّذِينَ - عَلَى عَدُوِّهِمْ  
 See also Ubai and Ibn Khuthaim. آمَنُوا مِنْهُمْ عَلَى عَدُوِّهِمْ

## SURA LXII

- 5: حِمَارٍ - الْحِمَارِ.  
 8: فَإِنَّهُ - He omitted the word from his Codex.  
 9: فَاسْمَعُوا - فَاسْمَعُوا. See also Ubai's reading here.  
 11: إِلَيْهَا - إِلَيْهَا.  
 لَهُوَ أَوْ تَجَارَةً - تَجَارَةً أَوْ لَهُوَ

## SŪRA LXIII

- 1: شَهِدُوا — قَالُوا نَشْهَدُ.  
 6: اسْتَغْفَرْتُ — اسْتَغْفَرْتُ. So aḍ-Ḍaḥḥāk.  
 لا يَغْفِرُ — لَنْ يَغْفِرَ.  
 8: الْعِزَّةُ جَمِيعًا — الْعِزَّةُ.  
 10: فَأَتَصَدَّقُ — فَأَصْدَقُ. So read by Ubai.  
 وَأَكُونُ — وَأَكُنْ. So read by Ubai and many others.

## SŪRA LXIV

- 6: يَا أَيُّهَا النَّبِيُّ — يَا أَيُّهَا النَّبِيُّ.  
 فَيَسْأَلُونَكَ عَنْهُمْ وَيَقُولُونَ أَبَشَرُ — فَقَالُوا أَبَشَرُ.

## SŪRA LXV

- 1: لَقَدْ طَهَّرْنَاهُ — لَقَدْ طَهَّرْنَاهُ. See also Ubai's reading.  
 يَفْحُشْنَ — يَأْنِينَ. See also Ubai. It involves the omission of  
 يَفْحُشْنَ مِثْلَهُ.  
 2: ذَلِكَ — ذَلِكَ.  
 4: أَجْلَهُنَّ — أَجْلَهُنَّ. So read by Ṭalḥa and aḍ-Ḍaḥḥāk.  
 6: سَكَنَ وَأَنْفَقُوا عَلَيْهِنَّ مِنْ وَجْدِكُمْ — سَكَنَ وَأَنْفَقُوا عَلَيْهِنَّ مِنْ وَجْدِكُمْ.  
 فِي مَسْكَنِكُمْ وَلَا تُضَيِّقُوا عَلَيْهِنَّ — فِي مَسْكَنِكُمْ وَلَا تُضَيِّقُوا عَلَيْهِنَّ. and added أَكُنَّوهُنَّ  
 لَتَضَارَهُنَّ.  
 7: قَدَّرَ عَلَيْهِ رِزْقَهُ — قَدَّرَ عَلَيْهِ رِزْقَهُ. See also Ubai's reading.  
 11: وَشَلَّهْنَ — وَشَلَّهْنَ. So read by Zaid b. Aslam and others.  
 12: نَبِيٍّ يَتْلُوا عَلَيْكُمْ الْكِتَابَ الَّذِي — رُسُلًا يَتْلُوا عَلَيْكُمْ آيَاتِ اللَّهِ مَبِينَاتٍ.  
 أَنْزَلْنَاهُ عَلَيْهِ فِيهِ قِصَصُ الْأَنْبِيَاءِ الَّذِينَ أَرْسَلْنَاهُمْ مِنْ قَبْلِهِ إِلَى قَوْمٍ.

## SŪRA LXVI

- 3: عَرَّافَ بَعْضِهِ — عَرَّافَ بَعْضِهِ. So read by Ubai also.

- 4: رَاغَتْ — صَغَتْ. So read by 'Alī and al-A'mash.

6: عَلَيْهَا خَزَنَتُهَا — عَلَيْهَا مَلَائِكَةٌ غِلَاطٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ  
 مَلَائِكَةٌ لَا يَعْصُونَ اللَّهَ شَيْئًا مِمَّا أَمَرَهُمْ.

- 7: Between v. 7 and v. 8 he read a verse لِلَّذِينَ

كَفَرُوا وَلَا هُمْ يُسْتَعْتَبُونَ.

- 8: وَلَا الَّذِينَ مَعَهُ — وَالَّذِينَ آمَنُوا مَعَهُ.

وَأَغْفِرْ لَنَا ذُنُوبَنَا — وَأَغْفِرْ لَنَا.

- 9: الْحَقِ الْكُفَّارَ بِالْمُنَافِقِينَ — جَهْدِ الْكُفَّارَ وَالْمُنَافِقِينَ.

- 12: فِيهَا — فِيهِ.

## SŪRA LXVII

- 1: لَهُ الْمُلْكُ — يَدِيهِ الْمُلْكُ.

- 3: تَفَوُّتٌ — تَفَوُّتٌ, the reading of Ḥamza and al-A'mash. See  
 also Ubai.

- 4: يَتَقَلَّبُ — يَتَقَلَّبُ.

- 8: كُلِّ مَا — كُلِّ مَا, a purely orthographic variant.

- 9: جَاءَكُمْ رَسُولٌ مِنْكُمْ — جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِنْ شَيْءٍ  
 فَكَذَّبْنَاهُمْ وَقُلْنَا لَهَا مَا نَزَّلَ اللَّهُ عَلَيْكُمْ مِنْ شَيْءٍ.  
 by Ubai.

- 27: كُنْتُمْ بِهَا تَدْعُونَ — كُنْتُمْ بِهِ تَدْعُونَ. See also Ubai's reading.

## SŪRA LXVIII

- 2: سَبَّأَ أَنْعَمْتُ عَلَيْكَ بِجَاهِلٍ وَلَا عَجُونٍ — بِنِعْمَةِ رَبِّكَ يَجْنُونَ.

- 9: قَيْدُهُنَّ — قَيْدُهُنَّ.

- 14: إِنْ — إِنْ. So read by az-Zuhri and others.

- 19: طَائِفٌ — طَائِفٌ. So read by an-Nakha'i and others.

- 24: يَدْخُلْنَهَا — لَا يَدْخُلْنَهَا, though others say يَدْخُلْنَهَا.

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- 25: حَرَدَ - حَرَدَ. So read by 'Isā ath-Thaqafī and al-Jahdarī.  
 41: بِشْرَكَهُمْ - بِشْرَكَهُمْ, as read by Ibn Abī 'Abla. See also Ubai.  
 شُرَكَاءَ - شُرَكَاءَ. So read by Ubai and Ibn Abī 'Abla.  
 42: يَكْشِفُ - يَكْشِفُ, though others say يَكْشِفُ as Ubai, and others  
 يَكْشِفُ.  
 44: لَا يَبْصُرُونَ - لَا يَبْصُرُونَ.  
 45: وَسَوْفَ أَكْمِلُ - وَأَكْمِلُ.  
 وَكَيْدِي - إِنَّ كَيْدِي.  
 46: مُشْفِقُونَ - مُشْفِقُونَ.  
 49: تَدَارَكُهُ - تَدَارَكُهُ. So read by Ibn 'Abbās and Ubai.  
 51: لَيَزْهُقُونَكَ or لَيَزْهُقُونَكَ - لَيَزْهُقُونَكَ.

## SŪRA LXIX

- 9: مَنْ قَبْلَهُ - مَنْ مَعَهُ, as Ubai, though some said he read مَنْ قَبْلَهُ  
 and others مَنْ تَلْفَازُهُ which was also given from Ubai.  
 12: نَعِيمًا أُذُنٌ عَلَى مَا أُنْزِلْنَا عَلَى نَبِيِّنَا وَاعِيَةً سَامِعَةً - نَعِيمًا أُذُنٌ وَاعِيَةً.  
 So Ibn Qais.  
 37: أَخْطَاطُونَ - أَخْطَاطُونَ. So Ibn 'Abbās.

## SŪRA LXX

- 1: سَالٍ سَالٍ - سَالٍ سَالٍ. So read also by Ubai.  
 3: الْمَعَارِجَ - الْمَعَارِجَ.  
 4: يَعْزُجُ - يَعْزُجُ. So read by al-Kisā'ī and as-Sulamī.  
 17: مَنْ كَذَّبَ وَتَوَلَّى - مَنْ أَدْبَرَ وَتَوَلَّى. See Ibn Khuthaim's reading.  
 23: عَلَى صَلَاتِهِمْ - He read with TR against the صَلَاتِهِمْ sup-  
 ported by al-Hasan.  
 36: فَمَا لَهُمْ - فَمَا لَ الَّذِينَ كَفَرُوا.

## SŪRA LXXI

- 1: أَنْ أَنْذِرَ. He omitted the أَنْ.  
 7/6: كُلِّ مَا - كُلِّمَا, a purely orthographic variant.  
 لِيَغْفِرَ لَهُمْ ذُنُوبَهُمْ - لِيَغْفِرَ لَهُمْ.  
 15/14: طَبَاقًا - طَبَاقًا. So read by Ibn Abī 'Abla.  
 23: يَغُوتًا وَيَغُوتًا - يَغُوتًا وَيَغُوتًا. So al-A'mash and many others.  
 25: مِنْ خَطَائِهِمْ مَا - مِنْ خَطَائِهِمْ, though some said خَطَائِهِمْ.  
 27/28: رَبَّنَا إِنَّكَ إِنْ تَذَرَهُمْ يُطْغَوْا - إِنَّكَ إِنْ تَذَرَهُمْ يُضْلَوْا.  
 28/29: إِيَّالَدَى - إِيَّالَدَى. So Zaid b. 'Alī, as-Zuhri and others.

## SŪRA LXXII

- 1: وَحَى - وَحَى. So Ibn Abī 'Abla and Ibn Dharr.  
 13: يَخْفُفُ - يَخْفُفُ. So read by Ibn Watthāb.  
 28: وَأَحْطَا - وَأَحْطَا. See also Ubai's reading here.

## SŪRA LXXIII

- 7: سَبْعًا - سَبْعًا. So Ibn Ya'mar and others.  
 9: الْمَشَارِقِ وَالْمَغَارِبِ - الْمَشَارِقِ وَالْمَغَارِبِ. So read by Ibn 'Abbās.  
 17: كَيْفَ تَقُولُونَ يَوْمَ يَجْعَلُ الْوِلْدَانَ شِيبًا إِنْ كَفَرْتُمْ - كَيْفَ تَقُولُونَ إِنْ كَفَرْتُمْ.  
 20: النَّهَارَ وَلَا يَفْقَرُ دُونَهُ. He added here النَّهَارَ.  
 فَأَرَادَ أَنْ يَنْتَوِي عَلَى كَيْفَ وَمَا - فَتَابَ عَلَيْكُمْ فَأَقْرَأُوا مَا تَسْرَى مِنَ الْقُرْآنِ  
 أَرَادَ أَنْ يَجْعَلَ عَلَيْكُمْ مِنْ الْخُرُوجِ فَأَنْتَلُوا مَا تَسْرَى مِنَ التَّلَاوَةِ  
 تَجِدُوهُ هُوَ خَيْرٌ لَكُمْ عِنْدَ - تَجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرٌ وَأَعْظَمُ أَجْرًا  
 اللَّهُ وَأَعْظَمُ لِأَجْرِكُمْ.

## SŪRA LXXIV

- 5: الرَّجَزَ - الرَّجَزَ, which was the other common reading.  
 6: أَنْ تَسْتَكْبِرَ - أَنْ تَسْتَكْبِرَ. So Ubai.

- 33/36: إِذَا أَدْبَرَ - إِذَا أَدْبَرَ. So read by Ubai and many others.  
42/43: يَا أَيُّهَا الْكَافِرُونَ مَا أَسْلَكَكُمْ - مَا سَلَكَكُمْ.

## SŪRA LXXV

- وَجَمَعَ بَيْنَ الشَّمْسِ وَالْقَمَرِ - وَجَمَعَ الشَّمْسُ وَالْقَمَرُ: 9.  
17, 18, 19: He and Ubai read here according to some authorities  
a Shr'a reading إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ فَإِذَا قَرَأْنَاهُ فَاسْتَمِعْ قُرْآنَهُ  
مَنْ الْقِرَاءَةُ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ.

## SŪRA LXXVI

- 3: أَمَّا - إِمَّا (bis). So Abū 's-Sammāl, Ibn Qais and 'Isā ath-Thaqafī.  
5: كَأَسَا صَفْرَاءَ - مِنْ كَأَسِي.  
فَأَفُورًا - كَأَفُورًا.  
14: دَانِيًا - دَانِيَةً. See also Ubai's reading.  
15: قَوَارِيرًا - قَوَارِيرًا. He supported TR here against the alternative قَوَارِيرًا.  
16: قَوَارِيرًا - قَوَارِيرًا. So al-Amash.  
18: سَلَسِيلًا - سَلَسِيلًا. So Ṭalḥa and Ibn Dharr.  
21: عَلَيْهِمْ - عَلَيْهِمْ, but others said عَلَيْهِمْ and others عَلَيْهِمْ.  
أَسَاوِيرَ - أَسَاوِيرَ. See also Ubai's reading.  
30: بَشَاوُونَ - بَشَاوُونَ. As Ibn Kathīr and Abū 'Amr.  
مَا يَشَاءُ - أَنْ يَشَاءَ.  
31: وَالظَّالِمِينَ - وَالظَّالِمِينَ.

## SŪRA LXXVII

- 8: فَرَجْتُ and طَبَسْتُ - أَجَلْتُ: 12: تُسِفْتُ: 10: فُرِجْتُ: 9: طَبَسْتُ: 8: أَجَلْتُ and تُسِفْتُ.

- 11: وَفُتَّتْ - وَفُتَّتْ, but others say وَفُتَّتْ.  
17: وَسَنَتِمْ - ثُمَّ نَتِمْ.  
23: الْفُقْدَرُونَ - الْفُقْدَرُونَ. So read by Ibn 'Abbās.  
32: كَالْقَصْرِ - كَالْقَصْرِ. So Abū's-Sawwār and Ibn Qais.  
33: جِمَالَةٌ - جِمَالَةٌ, a purely orthographic variant.

## SŪRA LXXVIII

- 1: عَمَّا - عَمَّا. So read by Ubai, 'Ikrima and 'Isā ath-Thaqafī.  
تَسَاءَلُونَ - يَتَسَاءَلُونَ. So read by Sa'īd b. Jubair.  
2: عَنْ هَذَا النَّبَاءِ - عَنْ النَّبَاءِ.  
14: بِالْمُصْرَاتِ - مِنَ الْمُصْرَاتِ. So Ubai and others.  
23: لَيْثِينَ - لَيْثِينَ which was the reading of Ḥamza and al-Kisā'ī.  
25: غَسَاثًا - غَسَاثًا. He supported the TR as in XXXVIII, 57.  
35: يُسَبِّحُونَ - يُسَبِّحُونَ. See also Ubai's reading.  
36: حَسَبًا - حَسَبًا, though some said حَسَبًا.  
37: رَبِّ - الرَّحْمَنِ and رَبِّ - الرَّحْمَنِ, which was the reading of Nāfi'.

## SŪRA LXXIX

- 5: Between vv 5 and 6 he added a verse - اتَّخَذْتُمْ لِلْمَآوَى بَلًا - يَسْلُونَكُمْ عَنِ السَّاعَةِ.  
11: نَارُخَرَةً - نَارُخَرَةً. So read by Ubai and many others.  
17: أَنْ أَذْهَبَ - أَذْهَبَ.  
19: وَأَهْدِيكَ - وَأَهْدِيكَ.  
35: يَتَذَكَّرُ - يَتَذَكَّرُ. See also Ubai's reading.  
36: أَبْرَزَتْ - أَبْرَزَتْ.  
رَأَى - رَأَى.

## SŪRA LXXX

2: أَنْ - اَنْ (with taḥqīq). See also Ubai's reading.

5: فَأَمَّا مَنْ - أَمَّا مَنْ.

## SŪRA LXXXI

8: سَأَلْتُ - سَأَلْتُ, as Ubai.

9: قُتِلْتُ - قُتِلْتُ. See also Ubai's reading.

11: كُشِطْتُ - كُشِطْتُ.

24: بِظُلَيْنٍ - بِضَنَيْنٍ, as read by Ibn 'Abbās and many others.

## SŪRA LXXXIII

6: يَوْمٍ - يَوْمٍ. So 'Isā ath-Thaqafī and al-Jahḍarī. See also Ubai.

17: ثُمَّ إِنَّهُ يَقُولُ لَهُمْ هَذَا مَا كُنْتُمْ - ثُمَّ يَقُولُ هَذَا الَّذِي كُنْتُمْ.

28: مِنْ عَيْنٍ - عَيْنًا.

Between vv 28 and 29 he added the verse - هَذَا جَزَاءُ بِمَا - كَانُوا يَعْمَلُونَ.

## SŪRA LXXXIV

7 and 8: He read here - فَأَمَّا مَنْ جَاءَ كِتَابُهُ بِرَحْمَةٍ مِنْ رَبِّهِ فَيَحْسَبُهُ اللَّهُ - حَسَابًا يَسِيرًا.

19: لَتَرْكَبَنَ - لَتَرْكَبَنَ as Ibn Kathīr and Ḥamza, though others said لَتَرْكَبَنَ.

السَّمَاءَ حَالًا بَعْدَ حَالٍ - طَبَقًا عَنْ طَبَقٍ.

## SŪRA LXXXV

6: يَوْمَهُمْ - إِذْ هُمْ.

## SŪRA LXXXVI

17: فَأَمَّهْل - فَهَهِل.

## SŪRA LXXXVII

16: بَلْ أَنْتُمْ - بَلْ. Likewise Ubai.

يُؤْثِرُونَ - يُؤْثِرُونَ. So read by al-Yazīdī.

الدُّنْيَا عَلَى الْآخِرَةِ - الدُّنْيَا.

## SŪRA LXXXVIII

4: حَامِيَةً - He supported TR against the other common reading

حَمِيَةً.

17: الْإِبِلَ - الْإِبِلَ. Given also from 'Āisha and Ubai.

24: فَأَنَّهُ يُعَذِّبُهُ - فَيُعَذِّبُهُ.

## SŪRA LXXXIX

3/2: وَالْوَنَرِ - وَالْوَنَرِ, which was the reading of Ḥamza and al-A'mash. See Ubai.

6/5: بَعَادٍ - بَعَادٍ. So read by Ibn Ya'mar and 'Isā ath-Thaqafī.

18/19: يُحَاضُونَ - يُحَاضُونَ, though some say يُحَاضُونَ.

29: فِي جَسَدٍ عِبْلِيٍّ - فِي عِبْلِيٍّ. See also Ubai's reading.

30: فِي جَنَّتِي - جَنَّتِي.

## SŪRA XCII

2: تَجَلَّى - تَجَلَّى. So read by 'Ubaid b. 'Umair.

3: وَمَا خَلَقَ - وَالَّذِي خَلَقَ, though others say مَا خَلَقَ was omitted in his Codex.

14: تَنَظَّى - تَنَظَّى. So read by Ṭalḥa, Yaḥyā b. Ya'mar and others.



## SŪRA XCIII

- 5: لَسِبْتُكَ - لَسَوْفَ يُعْطِيكَ.  
 8: غَرِبًا, though others say he read عَدِيًّا - عَائِلًا.  
 9: تَكْهَرُ - تَقْهَرُ. So read by an-Nakha'i.

## SŪRA XCIV

- 2: وَحَلَّلْنَا عَنْكَ وَفَرَكَ - وَوَضَعْنَا عَنْكَ وَزَرَكَ, but others say وَحَلَّلْنَا as Anas.  
 6: He omitted the whole verse.

## SŪRA XCV

- 2: سَيْنَاءَ - سِينَاءَ, though some said he read سِينِينَ.  
 5: السَّافِلِينَ - سَفِلِينَ.

## SŪRA XCVI

- 9: أَرَأَيْتَ - أَرَأَيْتَكَ. (So in vv. 11 and 12).  
 15: لَا سَنَعًا - لَسَنَعًا, though some said he read لَا سَنَعًا.  
 17: إِلَى نَادِيٍّ - نَادِيَّةٍ.

## SŪRA XCVII

- 4: بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ - He is said to have read here a Shi'a reading مِنْ عِنْدِ رَبِّهِمْ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ بِكُلِّ أَمْرٍ.

## SŪRA XCVIII

- 1: لَمْ يَكُنِ الشُّرِكُونَ قَاهِلٌ - لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ الْقَاهِلَ. See also Ubai's reading.

- 2: رُسُولًا - رُسُولٌ. So read also by Ubai.  
 5/4: إِلَّا أَنْ يَعْبُدُوا - إِلَّا لِيَعْبُدُوا.  
 5: الدِّينِ الْقَيِّمَةِ - دِينَ الْقَيِّمَةِ.

## SŪRA XCIX

- 4: تَنْبِئِي - تُحَدِّثِي.

## SŪRA C

- 9: بُعِثَ, but some say he read here بُعِثَ (p).  
 11: إِنَّهُ يَوْمَنَدٍ بِهِمْ خَيْرٌ - إِنَّ رَبَّهُمْ يَوْمَنَدٍ لَخَيْرٌ.

## SŪRA CI

- 5/4: كَالصُّوفِ - كَالْعِهْنِ.  
 9/6: قَامُهُ - قَامُهُ. So read by Talḥa b. Muṣarrif.  
 11/8: حَامِيَةً - He supported TR as in LXXXVIII, 4.

## SŪRA CII

- 5: حَقُّ الْيَقِينِ - عَلَمُ الْيَقِينِ.

## SŪRA CIII

- He read - وَالْعَصْرِ \* لَقَدْ خَلَقْنَا الْإِنْسَانَ لَخُسْرٍ \* وَإِنَّهُ لَفِي آخِرِ - though others said وَالْعَصْرِ \* إِلَّا الَّذِينَ آمَنُوا وَتَوَاصَوْا بِالتَّقْوَى وَتَوَاصَوْا بِالصَّبْرِ وَالْعَصْرِ \* إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ \* وَإِنَّهُ لَفِي آخِرِ - وَالْعَصْرِ \* إِلَّا الَّذِينَ آمَنُوا.

## SŪRA CIV

- 1: لِلْهُمَزَةِ وَالْمَزَةِ - لِكُلِّ هُمَزَةٍ لَمَزَةٍ.  
 4: الْحَاطَةِ - الْحَاطَةِ. So Zaid b. 'Ali and Abū Haiwa.  
 5: الْحَاطَةِ - الْحَاطَةِ (p). So Zaid b. 'Ali and Abū Haiwa.  
 9: بَعْدَ - فِي عَمَدٍ. So read likewise by al-A'mash.

## SŪRA CVI

- 1: لَيَأْفَقُ قُرَيْشٌ - لَا يَلْفِقُ قُرَيْشٌ. So Tkrima.

## SŪRA CVII

- 1: أَرَأَيْتَكَ - أَرَأَيْتَ.  
 2: الَّذِينَ - بِالَّذِينَ.  
 5: لَاهُونَ - سَاهُونَ.  
 6: الَّذِينَ هُمْ إِنَّمَا يُرَاهُونَ النَّاسَ - الَّذِينَ هُمْ يُرَاهُونَ.

## SŪRA CIX

- 1: قُلْ لِلَّذِينَ كَفَرُوا - قُلْ يَا أَيُّهَا الْكَافِرُونَ.

## SŪRA CXI

- 1: وَقَدْ تَبَّ - وَتَبَّ. So read also by al-A'mash.  
 2: اكْتَسَبَ - كَسَبَ.  
 3: سَبَّحَ - سَبَّحَ. So read also by Abū Haiwa and others.  
 4: مَرِيَّتُهُ - مَرِيَّتُهُ, though some said مَرَاتُهُ.  
 5: حَمَالَةَ الْحَطَبِ - حَمَالَةَ الْحَطَبِ.

## SŪRA CXII

- 1: قُلْ - He omitted the word, as did also Ubai.  
 2: الْوَاحِدُ - أَحَدٌ, so read also by al-A'mash.  
 3: اللَّهُ. He omitted the word.  
 4: أَمْ يُولَدُ وَأَمْ يَلِدُ - لَمْ يَلِدْ وَلَمْ يُولَدْ. So read by al-A'mash and Ru'ba.

## SŪRAS CXIII and CXIV

These two Sūras were missing from his Codex:

One orthographical peculiarity of Ibn Mas'ūd's Codex is noticed by several authorities, viz. that in the word شَيْءٌ the spelling in his Codex was شَائٍ, with medial *alif*, whenever the word was in the case of *raf'* or *jarr*.

## CODEX OF UBAI B. KA'B † 29 or 34

Ubai b. Ka'b was one of the Anṣār who after the Prophet's coming to Madīna served as his secretary<sup>1</sup>). He is said to have been the one who wrote out the treaty with the people of Jerusalem (Ibn 'Asākir II, 322). He was one of those who specialized in the collection of revelation material and figures among the four to whom Muḥammad is said to have advised his community to turn for Qur'ān instruction. In some respects his authority on Qur'ānic matters was even greater than that of Ibn Mas'ūd. He was known as *Sayyid al-Qurrā'*, the Prophet is said to have referred to him as *أقرأ أمتي* and to have been commanded by Allah to hear Ubai recite to him portions of revelation, which probably means that Ubai was the repository of certain material of a legislative character which the Prophet would have him read over to him from time to time.

We have no knowledge of when his Codex was made, but we do know that before the appearance of the 'Uthmānic standard text his Codex had already come into vogue in Syria. Ibn Abī Dāwūd, p. 155 has a story of how some Syrians made a Codex and came to Madīna to check it over with Ubai, and though at that time the standard text was in use, no one dared to dispute the peculiar readings that were derived from Ubai. He seems to have had an important part in the actual work of producing the canonical text for 'Uthmān at Madīna. His name appears in these stories in various connections but the whole account is too confused to enable us to understand precisely what his relation to the standard text was<sup>2</sup>).

1) Sources for his life are — Nawawī, 140, 141; Ibn al-Jazarī, *Tabaqāt*, No. 131; Ibn Sa'd III, ii, 59—62; *Usd al-Ghāba* I, 49, 50; Ibn Hajar *Iṣāba* I, 30—32; *Tahdhīb al-Tahdhīb* I, 187, 188.

2) One story going back to Abū l-'Āliya († 90) is that in the Caliphate of Abū Bakr an attempt was made to produce a Codex, scribes writing to Ubai's dictation. This is usually told in connection with Abū Bakr's so-called recension (Ibn Abī Dāwūd, p. 9), but it might quite well describe the origin of Ubai's own Codex (see Ibn Abī Dāwūd, p. 30).

His Codex is definitely stated to have been among those destroyed by 'Uthmān. Its Sūra order was reported to have differed from that of 'Uthmān's, and as in the case of Ibn Mas'ūd's Codex, we have two lists of his Sūra order. According to the *Fihrist*, p. 27 his order was —

1, 2, 4, 3, 6, 7, 5, 10, 8, 9, 11, 19, 26, 22, 12, 18, 16, 33, 17, 39, 45, 20, 21, 24, 23, 40, 13, 28, 27, 37, 34, 38, 36, 15, 42, 30, 43, 41, 14, 35, 48, 47, 57, 58, 25, 32, 71, 46, 50, 55, 56, 72, 53, 68, 69, 59, 60, 77, 78, 76, 75, 81, 79, 80, 83, 84, 95, 96, 49, 63, 62, 65, 89, 67, 92, 82, 91, 85, 86, 87, 88, 64, 98, 61, 93, 94, 101, 102, al-Khal', al-Ḥafd, 104, 99, 100, 105, 107, 108, 97, 109, 110, 111, 106, 112, 113, 114.

In this list are missing Sūras 29, 31, 44, 51, 66, 70, 73, 74, 90, 103, but we have two extra Sūras al-Khal' and al-Ḥafd. As, however, we actually know of variants from him in all of these save 103, the probability is that the material of them formed part of his Codex.

The other list is in the *Itqān* 150, 151, which gives the order —

1, 2, 4, 3, 6, 7, 5, 10, 8, 9, 11, 19, 26, 22, 12, 15, 16, 33, 17, 39, 20, 21, 24, 23, 34, 29, 40, 13, 28, 27, 37, 38, 36, 15, 42, 30, 57, 48, 47, 41, 46, 50, 55, 56, 72, 53, 70, 73, 74, 44, 31, 45, 52, 51, 68, 69, 59, 60, 77, 78, 75, 81, 65, 79, 64, 80, 83, 84, 95, 96, 49, 63, 62, 66, 89, 90, 92, 82, 91, 86, 87, 88, 61, 98, 93, 94, 101, 102, 103, 104, 99, 100, 105, 106, 107, 108, 97, 109, 110, 111, 112, 113, 114.

From this are missing Sūras 18, 25, 32, 35, 43, 54, 58, 67, 71, 76, 85, but all these save 54 are to be found in the list of the *Fihrist*, and we know of variants from 54. It is evident that we cannot place any reliance on the lists, which as in the case of the lists for Ibn Mas'ūd's Codex, must be regarded as later formations not based on the original Codex.

His Codex seems not to have been the source of any secondary Codices, though it would seem to have been copied, and if we are to believe the *Fihrist*, a copy of it was still extant in the time of Ibn Shādhān, i.e. in the middle of the third Islamic century. There is also a story of how Ibn 'Abbās presented a man with a Codex written according to the *qirā'a* of Ubai (*Durr* IV, 170).

There are some tales about the survival of Ubai's Codex, but it is clear that it perished early, for there is the account in Ibn Abī Dāwūd, p. 25 of how some people from 'Irāq came to Ubai's son

Muhammad and asked to consult his father's Codex, but Muhammad had to tell them that was impossible as the Codex had been seized (قبض) by 'Uthmān. Bergsträsser was inclined to think the readings from Ubai's Codex less significant than those of Ibn Mas'ūd, but the truth seems to be that his Codex, not having the support of a great Metropolitan centre like Kūfa, left permanent record of less of its peculiar readings than is the case of the Codex of Ibn Mas'ūd.

It is remarkable how often his variants agree with those of Ibn Mas'ūd against the 'Uthmanic Codex. One suspects that sometimes there has been a confusion in the tradition, and that readings of the one have been attributed to the other. This is certainly so when we find a single source attributing to Ubai a reading that is known as a peculiarity of Ibn Mas'ūd, and it is curious that al-Marandi's *Qurraṭ 'Ain al-Qurrā'*, which is our richest source for Ubai's readings, attributes to him a great many readings, which are found elsewhere recorded only for Ibn Mas'ūd.

In the MS of Ibn Abī Dāwūd only four readings from Ubai's Codex are listed, but as he is quoted in the Commentaries for so large a number one suspects that some leaves were missing in this place in the original from which the Zāhiriya MS was copied.

## SŪRA I

4/3: مَالِك — He agreed with TR against the alternative reading مَلِك, which some, however, gave as his reading. Others said he read مَلِك like Abū Huraira and Abū Rajā'; others said he read مَلِك as Ibn Qais and others.

5/4: إِيَّاكَ — إِيَّاكَ (i. e. with *takhfīf*), and preceded by اَللّٰهُمَّ.

6/5: اِهْدِنَا تَبَّتَا — اِهْدِنَا. So read by 'Alī; but others said he read دَلَّنَا يَدُكَ اِهْدِنَا. See Ibn Mas'ūd's reading.

صِرَاطَ الْمُسْتَقِيمِ — الصِّرَاطَ الْمُسْتَقِيمِ. So read by Ibn 'Umar and Ja'far as-Sādiq.

7/6: الَّذِينَ — الَّذِينَ (without *tashdīd*). So read by Ibn as-Samaifa'.

7: وَلَا — وَلَا. So 'Umar, 'Alī, and Ibn az-Zubair.

## SŪRA II

2/1: ذَاكَ — ذَاكَ. So read by ash-Sha'bī.

6/5: اَنْذَرْتَهُمْ — اَنْذَرْتَهُمْ. So read by Ibn Muḥaiṣin and az-Zuhri.

14/13: اِلَى شَيْطَانِهِمْ — اِلَى شَيْطَانِهِمْ. So Ibn Mas'ūd, and ash-Sha'bī.

16/15: تَجَارَتُهُمْ — تَجَارَتُهُمْ so Ibn Abī 'Abla.

18/17: صُمًّا بِكُمَا عُمِيًّا — صُمًّا بِكُمَا عُمِيًّا, as Ibn Mas'ūd and Zaid b. 'Alī.

19/18: حَذَرَ — حَذَرَ. So read by Abū's-Sammāl.

20/19: يَخْطَفُ — يَخْطَفُ.

مَشَوْا فِيهِ مَرُّوا فِيهِ سَعَوْا فِيهِ — مَشَوْا فِيهِ, though some said he read as Ibn Mas'ūd.

- 21/19: لَعَلَّكُمْ نَذَكَّرُونَ - لَعَلَّكُمْ تَتَّقُونَ.
- 22/20: بِسَاطًا - فِرَاشًا. Given also from Yazīd ash-Shāmī.
- 24/22: أَعَدَّهَا اللَّهُ - أَعَدَّتْ. So Ibn Abī 'Abla.
- 26/24: He read يَفْضَلُ بِهِ كَثِيرٌ وَيَهْتَدِي بِهِ كَثِيرٌ وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقُونَ. So Zaid b. 'Alī and Ibn Mas'ūd.
- 31/29: عَرَضَهَا - عَرَضَهُمْ. See also Ibn Mas'ūd's reading.
- 32/30: أَعْلَمَنَّا - عَلِمْنَا. So Ibn Mas'ūd.
- 36/34: فَأَخْرَجَهُمْ ... فَأَزَلَّهُمْ ... فَأَخْرَجَهُمَا ... فَأَخْرَجَهُمَا, which involves the reading of كَانَا for كَانَا also.
- 41/38: وَنَشَرُوا - وَلَا تَشَرُّوا.
- 48/45: يُقْبَلُ - يُقْبَلُ. So read by Ibn Kathīr and Abū 'Amr.
- 49/46: يَذْبَحُونَ - يَذْبَحُونَ. So read by az-Zuhri.
- 61/58: أَسْبَدِلُونَ or أَسْبَدِلُونَ - أَسْبَدِلُونَ. the reading of al-A'mash and al-Ḥasan and some Codices, but others said he read مَا لَكُمْ مَ أَهْبَطُوا فَإِنَّ لَكُمْ مَا أَهْبَطُوا فَإِنَّ لَكُمْ مَا أَهْبَطُوا. سَأَلْتُمْ وَأَسْكُنُوا مِصْرَ.
- 63/60: وَادْكُرُوا - وَادْكُرُوا (for واذنكروا).
- 70/65: الْبَاقِرَ - الْبَاقِرَ. So Ibn Mas'ūd, 'Ikrima and Ibn Ya'mar.
- تَشَابَهَ, though some said تَشَابَهَ as Zaid b. 'Alī, and others تَشَابَهَ (?), or تَشَابَهَ.
- 74/69: قَسَا - قَسَا. So Ibn Mas'ūd and Zaid b. 'Alī.
- مِنْهَا أَلِهَاءٌ - مِنْهُ أَلِهَاءٌ. So read also by aḍ-Ḍaḥḥāk.
- بِتَفَاجَرٍ - بِتَفَاجَرٍ.
- 83/77: لَا تَعْبُدُوا or لَا تَعْبُدُوا - لَا تَعْبُدُونَ. As read by al-Ḥasan and al-Akhfash.

- 85/79: تَظْهَرُونَ - تَظْهَرُونَ. So read by Mujāhid and others.
- 89/83: مُصَدِّقًا - مُصَدِّقًا. So read by Ibn Abī 'Abla.
- 91/85: سَمَا أَنْزَلَ اللَّهُ - سَمَا أَنْزَلَ. So Anas and 'Abbās b. al-Faḍl.
- 96/90: الْحَيَاةُ - الْحَيَاةُ.
- 97/91: لِحَبْرِيلَ - He supported TR against the numerous variant readings.
- 98/92: مِيكَالَ - Here again he supported TR.
- 102/96: يُتْلَى - أَنْزَلَ.
- يُعَلِّمُ هَارُوتَ وَمَارُوتَ - يُعَلِّمَانِ.
- 104/98: رَاعُونَا - رَاعُونَا, as read by Ibn Mas'ūd.
- أَنْظَرْنَا - أَنْظَرْنَا (i. e. with *hamzat al-qat'*).
- 105/99: وَدَّ - بَوَدَّ. So read by Ibn Abī 'Abla.
- 106/100: نُنْسِيهَا - نُنْسِيهَا, as Abū 'Amr, Ibn Kathīr, Ibn Muḥaiṣin and al-Yazīdī. But some said he read نُنْسِكُ, and others that he read وَنُنْسَاهَا as 'Alī with وَ instead of أَوْ.
- 111/105: يَهُودِيًّا - هُوكَا (i. e. sing).
- نَصْرَانِيًّا - نَصَارَى.
- 114/108: خَيْفًا - خَائِفِينَ, as Ibn Mas'ūd.
- 115/109: تَوَلَّوْا - تَوَلَّوْا, as read also by al-Ḥasan.
- 118/112: نَرَى آيَةً - نَأْتِيهَا آيَةً.
- 119/113: لَا تَسْأَلُ - وَلَا تَسْأَلُ others gave him as reading تَسْأَلُ.
- 124/118: عَهْدِ الظَّالِمِينَ - عَهْدِ الظَّالِمِينَ.
- 126/120: فَتَهْنِئَهُ قَلِيلًا ثُمَّ تَضْطَرُّهُ - فَامْتِنَهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ.
- 127/121: وَيَقُولَانِ رَبَّنَا - رَبَّنَا, as Ibn Mas'ūd.
- 129/123: وَأَبْعَثْ فِيهِمْ - وَأَبْعَثْ فِيهِمْ, but some said وَأَبْعَثْ فِيهِمْ. فِي آخِرِهِمْ.

- 132/126: يَعْقُوبُ أَنْ - يَعْقُوبُ أَنْ, as Ibn Mas'ūd and ad-Daḥḥāk; i. e.  
 أَنْ يَا بَنِي.  
 فَوَصَّى - وَوَصَّى.
- 133/127: أَبَانِكَ - He omitted the word.
- 137/131: بِالَّذِي - بِبَيْتِ مَا.
- 143/137: عَلَى النَّاسِ يَوْمَ الْقِيَامَةِ - عَلَى النَّاسِ.
- 144/139: شَطْرَهُ, as read by Ibn Abī 'Abla. See reading of  
 Ibn Mas'ūd.
- 148/143: وَلِكُلِّ قِبْلَةٍ - وَلِكُلِّ وَجْهَةٍ.
- 149/144: يَعْمَلُونَ - يَعْمَلُونَ. So read by Zaid b. 'Alī and Abū 'Amr.
- 158/153: أَنْ لَا - أَنْ لَا, as Ibn Mas'ūd, Anas, 'Alī and Ibn 'Abbās.  
 as 'Isā ath-Thaqafi.
- 171/166: صُمًّا بِكُمْ عُمِيًّا - صُمًّا بِكُمْ عُمِيًّا, as Ibn Mas'ūd and Zaid  
 b. 'Alī.
- 177/172: بِأَنْ - بِأَنْ, as the reading of Ibn Mas'ūd.  
 حَبِوُ الْوَالِدِينَ وَالْأَقْرَبِينَ وَالْيَتَامَى - حَبِوُ ذَوِي الْقُرْبَى ... يَعْنِيهِمْ  
 وَالْمَسَاكِينَ وَابْنِ السَّبِيلِ وَفِي الرِّقَابِ وَالْمُؤْمِنِينَ بَعْدُودِهِمْ.
- 178/173: فَاتَّبَاعًا - فَاتَّبَاعًا. So read also by Ibn Abī 'Abla.
- 179/175: الْفَصَصِ - الْفَصَصِ. So read by Abū'l-Jawzā.
- 184/180: أَيَّامٍ أُخَرَ مُتَتَابِعَاتٍ - أَيَّامٍ أُخَرَ.  
 وَالصَّوْمِ وَالصَّيَامِ, though some said he read وَالصَّوْمِ  
 and others said خَيْرًا فَهُوَ شَرٌّ لَهُ وَالصَّيَامِ خَيْرٌ لَكُمْ.
- 185/181: يُرِيدُ الْيُسْرَى - يُرِيدُ اللَّهُ بِكُمْ الْيُسْرَ.
- 188/184: وَلَا تُدَلُّوا - وَلَا تُدَلُّوا.
- 189/185: وَلَكِنْ أَدْخُلُوهَا طَائِعِينَ - وَلَكِنْ أَلِزَّ مِنْ أَتَقَى.
- 196/192: أَيَّامٍ مُتَتَابِعَاتٍ - أَيَّامٍ, as in v. 184/180.
- 204/200: وَيَسْتَشْهَدُ اللَّهُ - وَيَسْتَشْهَدُ اللَّهُ, as Ibn Mas'ūd.

- 205/201: وَلِيْلِكَ - وَلِيْلِكَ.
- 210/206: ظَلَالٍ - ظَلَالٍ. So read by Ibn Mas'ūd, Qatāda and ad-  
 Daḥḥāk, but some say he read أَنْ يَأْتِيَهُمُ اللَّهُ وَالْمَلَائِكَةُ فِي ظُلَلٍ مِنَ الْغَمَامِ.  
 قَضَاءِ الْأَمْرِ - قَضَى الْأَمْرَ. So also Ibn Mas'ūd.  
 نُصَارُ الْأُمُورَ - تُرْجَعُ الْأُمُورُ and so at each occurrence of  
 this phrase in the Qur'ān.
- 212/208: زَيْنَ .... الْحَيَاةِ - زَيْنَ .... الْحَيَاةِ. See Ibn Mas'ūd's  
 reading here.
- 213/209: كَانَ الْبَشَرُ أُمَّةً وَاحِدَةً فَاخْتَلَفُوا - كَانَ النَّاسُ أُمَّةً وَاحِدَةً. See  
 Ibn Mas'ūd.
- أَخْتَلَفُوا مِنْ أَلْحَقَ فِيهِ بِأَذْنِهِ لِيَكُونُوا - أَخْتَلَفُوا فِيهِ مِنْ أَلْحَقَ بِأَذْنِهِ  
 شَهَدَاءَ عَلَى النَّاسِ يَوْمَ الْقِيَامَةِ.
- 219/216: أَقْرَبُ - أَكْبَرُ. Note also Ibn Mas'ūd's reading here.
- 222: يَطْهَرْنَ - يَطْهَرْنَ. So Ibn Mas'ūd.
- 226: يُفْسِدُونَ - يُفْسِدُونَ, as was read by Ibn 'Abbās. See also  
 Ibn Mas'ūd.
- فَاعْمَلُوا فِيهَا, though some say he read فَاغْلُظْ فِيهَا.
- 227: السَّرَاحِ - السَّرَاحِ, as read also by Ibn 'Abbās.
- 228: بَرَدْنَهُنَّ or بَرَدْنَهُنَّ - بَرَدْنَهُنَّ.
- لِلرِّجَالِ - لِلرِّجَالِ. (Muqni' 72) an orthographic variant.
- 229: يَطْنًا - يَطْنًا. Note also Ibn Mas'ūd's reading.
- (?) ظَنًا - خَتْمًا.
- 233: لَا تُضَارَّرُ - لَا تُضَارَّرُ, like Ibn 'Abbās, 'Ikrima and ad-Daḥḥāk,  
 but others said تُضَارَّرُ, like the reading of al-Ḥasan.
- يُكَيِّلُ الرِّضَاعَةَ - يُكَيِّلُ الرِّضَاعَةَ, as Ibn 'Abbās.

238/239: *الْوُسْطَى وَصَلَوْهُ الْعَصْرِ - الْوُسْطَى*, as it was in the Codex of Hafsa.

240/241: *مَتَاعٌ لِأَزْوَاجِهِمْ - وَصِيَّةٌ لِأَزْوَاجِهِمْ* (or *فَمَتَاعٌ*). See also Ibn Mas'ud's reading. Others said that for *وَيَذَرُونَ مِنْكُمْ* *وَيَتَوَفَّوْنَ مِنْكُمْ* *وَيَذَرُونَ* he read *كُتِبَ عَلَيْكُمْ* *أَزْوَاجًا وَصِيَّةٌ لِأَزْوَاجِهِمْ مَتَاعًا* *الْوَصِيَّةُ لِأَزْوَاجِهِمْ مَتَاعًا*.

241/242: *لِلْمُطَلَّغَةِ - لِلْمُطَلَّغَةِ*. See also Ibn Mas'ud.

246/247: *إِلَّا أَنْ يَكُونَ قَلِيلٌ مِنْهُمْ - إِلَّا قَلِيلًا مِنْهُمْ*.

248/249: *الْتَابُوهُ - التَّابُوهُ*. This was the reading of Zaid b. Thābit.

249/250: *قَلِيلٌ - قَلِيلٌ*. So al-A'mash, and Ibn Mas'ud.

*وَكَايْنٍ - كَمَ*.

254/255: *لَا يَبِيعُ فِيهِ وَلَا خَلَّةَ وَلَا شَفَاعَةَ - لَا يَبِيعُ فِيهِ وَلَا خَلَّةَ وَلَا شَفْعَةً* which was the reading of Ibn Kathīr and Abū 'Amr.

255/256: *عَالِمُ الْغَيْبِ وَالشَّهَادَةِ مَنْ ذَا الَّذِي - مَنْ ذَا الَّذِي*.

257/259: *الطَّوَارِغِثُ - الطَّوَارِغِثُ* as Ibn Mas'ud and al-Ḥasan.

*يُخْرِجُهُمْ - يُخْرِجُونَهُمْ*.

259/261: *يَسَنَّهُ - يَسَنَّهُ*. See Ibn Mas'ud's reading here.

*نُنَشِّرُهَا - نُنَشِّرُهَا*, like the Madinan reading, but others say he read *نُنَشِّبُهَا*.

*قَبِيلَ أَعْلَمَ - قَبِيلَ أَعْلَمَ*, as Ibn Mas'ud and al-A'mash or some said *قَبِيلَ إِعْلَمَ*.

*مِائَةَ سَنَةٍ - مِائَةَ سَنَةٍ* (second occurrence).

*أَكْسُوهُمَا - أَكْسُوهُمَا*. So read also by Zaid b. 'Alī.

265/267: *بِرَبْوَةٍ - بِرَبَاوَةٍ* as Abū Razīn. Similarly in XXIII, 50/52.

267/269: *تَسْمِعُوا - تَسْمِعُوا*. So Ibn 'Abbās and az-Zuhri, others said *تُسْمِعُوا*, as Ibn Mas'ud.

267/270: *تُضَيِّضُوا - تُضَيِّضُوا*. So az-Zuhri. See also Ibn Mas'ud.

271/273: *نُكِّرَ - يُكْمَرُ* which was the reading of Ibn Kathīr and Abū 'Amr.

275/276: *جَاءَهُ - جَاءَهُ* which was the reading of Al-Ḥasan.

278: *بَقِيَ - بَقِيَ*. So read also by al-Ḥasan. Others said *بَقِيَ*.

279: *فَأَذِنُوا - فَأَذِنُوا* as read by Ibn Mas'ud and al-Ḥasan.

280: *ذَا - ذُو*. So read also in the Codices of 'Uthmān and Ibn Mas'ud.

*وَأَنْ كَانَ مُعَسِّرًا - مُعَسِّرَةً*. So read by al-A'mash.

*تَصَدَّقُوا - تَصَدَّقُوا*, which was the reading of Qatāda.

281: *تُرْجَعُونَ - تَصْبِرُونَ*, though some said *تُرْجَدُونَ* like Ibn Mas'ud.

282: *أَمْرَاتَيْنِ - أَمْرَاتَيْنِ*. So read by Abū'l-'Āliya.

*فَإِنْ تَضَلَّ - أَنْ تَضَلَّ* as also Zaid b. 'Alī.

*فَتَذَكَّرِ الْأُخْرَى - فَتَذَكَّرِ إِحْدَهُمَا الْأُخْرَى*.

*يُضَارَرُ - يُضَارَرُ* as Ibn Mas'ud and Ibn 'Abbās.

283: *كَتَابًا - كَاتِبًا*, as read by Ibn 'Abbās and Mujāhid.

*إِثْنَيْنِ - أَوْ مِائَةٍ*, though some said *إِثْنَيْنِ*.

*فَرِهْنٌ - فَرِهْنٌ*, which was so read by many ancient authorities.

285: *يُفَرِّقُونَ - يُفَرِّقُونَ* as Ibn Mas'ud.

286: *تَحْمِلُ عَلَيْهِمْ أَصَارًا - تَحْمِلُ* though some said *تَحْمِلُ*.

### SURA III

2/1: *الْقِيَامُ - الْقِيَامُ*, as Ibn Mas'ud.

*وَمَا لَهُمْ بِهِ - وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ* 7/5

120/116: يَضْرُرُّكُمْ - يَضْرُرُّكُمْ. See also Ibn Mas'ūd's reading, and Ibn 'Abbās.

10/8: أُولَئِكَ وَقُودُهَا النَّارُ - أُولَئِكَ هُمْ وَقُودُ النَّارِ.

13/11: كَافِرَةٌ - كَافِرَةٌ, as az-Zuhri, which necessitates كَافِرَةٌ.

14/12: زَيْنَ - زَيْنَ which involves حُبِّ. So read also by Mujāhid.

18/16: شَهِدَ اللَّهُ - شَهِدَهُ اللَّهُ, as Ibn Mas'ūd and others.

القَائِمُ - الْقَائِمُ. So read by Ibn Mas'ūd and others.

19/17: لِلْإِسْلَامِ - لِلْإِسْلَامِ. Note also the reading of Ibn Mas'ūd.

21/20: وَيَقْتُلُونَ النَّبِيِّينَ وَالَّذِينَ - وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ الَّذِينَ

See Ibn Mas'ūd's reading. Others say he read الَّذِينَ as read Abū'l-Mutawakkil, but some say he read وَقَاتِلُوا and some Codices based on his read وَقَاتِلُوا.

37/32: وَكَفَّلَهَا - وَكَفَّلَهَا.

43/38: وَارْكَبْ شُكْرًا لِلَّهِ مَعَ الرَّاكِبِينَ - وَارْكَبْ مَعَ الرَّاكِبِينَ.

57/50: فَأَوْفِيهِمْ - فَأَوْفِيهِمْ. So Ibn Mas'ūd and Zaid b. 'Alī.

73/66: وَأَنْ يُؤْتَى - أَنْ يُؤْتَى.

75/68: رَشِمَتْهُ - رَشِمَتْهُ (bis). See also Ibn Mas'ūd's reading.

81/75: الَّذِينَ أُوتُوا الْكِتَابَ - الَّذِينَ. See also Ibn Mas'ūd and Mujāhid.

91/85: وَلَوْ - وَلَوْ. So read by Ibn Mas'ūd and Ibn Abī 'Abla.

92/86: يَا أَيُّهَا النَّاسُ لَنْ تَنَالُوا الْبِرَّ - لَنْ تَنَالُوا الْبِرَّ.

as Ibn Mas'ūd.

97/91: آيَةً يَسْتَشِيرُونَ - آيَةً يَسْتَشِيرُونَ. So Ibn 'Abbās, Mujāhid and Abū Ja'far.

109/105: تُنصَرُّوا - تُنصَرُّوا. So also in XXII, 76/75 and XXXV, 4.

111/107: يُنصَرُّوا - يُنصَرُّوا. So Ibn Mas'ūd and Zaid b. 'Alī.

120/116: يَضْرُرُّكُمْ - يَضْرُرُّكُمْ.

123/119: وَأَنْتُمْ ضَعُفَاءٌ - وَأَنْتُمْ أَدْلَةٌ.

128/123: يَعْتَذِرُ عَنْهُمْ and يَتُوبُ - يَعْتَذِرُ عَنْهُمْ and يَتُوبُ though some said he read وَإِنْ يَتُوبُ عَلَيْهِمْ أَوْ يَعْتَذِرُ عَنْهُمْ.

133/127: وَسَارِعُوا - وَسَارِعُوا. So Ibn Mas'ūd.

144/138: إِلَّا رَسُولٌ صَلَّى اللَّهُ عَلَيْهِ - إِلَّا رَسُولٌ.

146/140: قُتِلَ - قُتِلَ, so Ibn 'Abbās. See also Ibn Mas'ūd's reading.

153/147: تُضْعِدُونَ فِي الْوَادِي - تُضْعِدُونَ.

169/163: قَاتِلُوا - قَاتِلُوا. So read also by Ibn Mas'ūd.

171/165: الْمُحْسِنِينَ - الْمُؤْمِنِينَ.

175/169: يُخَوِّفُكُمْ بِأَوْلِيَاءِهِ - يُخَوِّفُ أَوْلِيَاءَهُ, as read by an-Nakha'i. See also Ibn Mas'ūd.

180/176: سَبِطُونٍ مِنَ الزَّكَاةِ - سَبِطُونٍ.

181/177: وَيَقَالُ - وَيَقَالُ. So read also by Ibn Mas'ūd.

185/182: ذَايِقَةُ السَّوْتِ - ذَايِقَةُ السَّوْتِ. So al-A'mash.

187/184: يَكْتُمُونَهُ and لَيْسَتْهُ - تَكْتُمُونَهُ and لَيْسَتْهُ, supporting the reading of Ibn Kathīr and Abū 'Amr.

188/185: سِهَا فَعَلُوا - سِهَا أَتُوا.

195/193: يَا أَيُّ - يَا أَيُّ.

#### SŪRA IV

حَابًا - حُوتًا: 2.

طَابَ - طَابَ, as read by al-Jahdārī. i.e. imāla.

قِيَامًا - قِيَامًا. So read also by Zaid b. 'Alī.

9/10: ضَعَفَى - ضَعَفَى. So read by Abū 'l-Jawzā'. See also Ibn Mas'ūd's reading.



- 12/15: أُخْتُ مِنَ الْأُمِّ - أُخْتُ.  
 19/23: أَنْ يَفْخُسْنَ عَلَيْكُمْ - أَنْ يَأْتِينَ بِنَحْشٍ. See also Ibn Mas'ūd.  
 - He omitted the word as did Ibn Mas'ūd.  
 23/27: الْأَخْتَيْنِ إِلَّا مَنْ نَابَ - الْأَخْتَيْنِ.  
 24/28: مِنْهُنَّ إِلَى أَجَلٍ مُسَمًّى - مِنْهُنَّ. So Ibn 'Abbās and some say  
 Ibn Mas'ūd.  
 33/37: وَمِمَّا تَرَكَ - . He omitted the words.  
 34/38: الْمَضَاجِعِ - الْمَضَاجِعِ, as Mujāhid, ash-Sha'bī and others.  
 See Ibn Mas'ūd.  
 43/46: سَكْرَى - سَكْرَى, as Abū Nahik. See also Ibn Mas'ūd's  
 reading.  
 44/47: تَضَلُّوا - تَضَلُّوا so Zaid b. 'Alī and Ibn Waththāb.  
 46/49: وَأَنْظَرْنَا - وَأَنْظَرْنَا.  
 55/58: صَدَّ - صَدَّ (pass.), as Abū Rajā'. See also Ibn Mas'ūd.  
 59/62: فَأَرْجِعُوا - فَرُدُّوهُ.  
 66/69: قَلِيلًا - قَلِيلًا, as in the Damascus Codex and those of Anas  
 and Ibn Mas'ūd.  
 79/81: فَمِنْ اللَّهِ - فَمِنْ.  
 وَأَنَا كَتَبْتُهَا عَلَيْكَ وَأَرْسَلْنَاكَ - وَأَرْسَلْنَاكَ  
 فَمِنْ نَفْسِكَ فَيَذَنِيكَ وَأَنَا كَتَبْتُهَا عَلَيْكَ others قَدَرْتُهَا عَلَيْكَ  
 وَأَنَا قَدَرْتُهَا عَلَيْكَ وَأَرْسَلْنَاكَ, as read by Zaid b. 'Alī. See also  
 Ibn Mas'ūd's reading.  
 84/86: يَكْفَى - يَكْفَى. So read by Ibn Mas'ūd and Zaid b. 'Alī.  
 88/90: رَكْسَمٌ - رَكْسَمٌ. See also reading of Ibn Mas'ūd. Some,  
 however, say they both read رَكْسَمٌ here.  
 رَكْسُوا بِهَا عَمَلُوا - أَرْكَسَمُ بِهَا كَسَبُوا.

- فَتَكُونُوا - فَتَكُونُونَ.  
 90/92: أَوْ جَاءَكُمْ - أَوْ جَاءَكُمْ with omission of أَوْ. Others said he  
 read وَجَاءَكُمْ.  
 92/94: فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ لَا يُجْزَى فِيهَا صَبِيٌّ وَدِيَّةٌ - فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَّةٌ,  
 but some say his reading was لَا يُجْزَى فِيهَا صَبِيٌّ.  
 يَصَدَّقُوا - يَنْصَدَّقُوا, as Ibn Mas'ūd, but some said he read  
 نَنْصَدَّقُوا.  
 مُتَّابِعَاتٍ - مُتَّابِعَاتٍ, as Ibn Mas'ūd.  
 95/97: ذِي الضَّرَرِ - أُولَى الضَّرَرِ (i. e. ذِي).  
 101/102: - . He omitted it as did Ibn Mas'ūd. Some say  
 he read ان تنصروا for فأنصروا as well.  
 تَقْصُرُوا الصَّلَاةَ - تَقْصُرُوا مِنَ الصَّلَاةِ.  
 102/103: وَذُلُوا لَوْ - وَذُلُوا الَّذِينَ كَفَرُوا لَوْ.  
 119/118: أَمْنِيَهُمْ and أَضْلَلَهُمْ (bis) - لَا مَرْنَهُمْ and لَا مَنِيَهُمْ and لَا ضَلَلَهُمْ  
 and أَمْرَهُمْ (bis).  
 128/127: أَنْ يَتَصَالَحَا - أَنْ يَصْلَحَا. See also the reading of Ibn Mas'ūd.  
 129/128: كَانَتْهَا مَجْرُوتَةً - كَانَتْهَا مَسْجُوتَةً though some said he read كَانَتْهَا مَعْلُوقَةً.  
 135/134: غَنِيًّا أَوْ فَقِيرًا - غَنِيًّا أَوْ فَقِيرًا as read by Ibn Mas'ūd and Ibn  
 Abi 'Abla, though some said he read أَوْ فَقَرَاءً.  
 فِيهِمْ - فِيهِمْ, which was the reading of Abū Nahik.  
 141/140: مَنَعَاكُمْ - نَهَيْكُمْ.  
 143/142: مُتَذَبِّبِينَ - مُتَذَبِّبِينَ. So Ibn Mas'ūd.  
 154/153: تَعْتَدُوا - تَعْتَدُوا which was the reading of al-A'mash.  
 157/156: شِبْهَ لَهُمْ وَمَا قَتَلَهُ الَّذِينَ أَتَاهُمَا بِهِ - شِبْهَ لَهُمْ.  
 159/157: لَيُؤْمِنَنَّ - لَيُؤْمِنَنَّ.  
 مَوْتَهُمْ - مَوْتَهُ.

- 162/160: وَالْمُؤْمِنُونَ - وَالْمُؤْمِنَاتُ. So Ibn Mas'ūd, al-Jahdarī, Anas and Sa'īd b. Jubair.
- 164/162: وَرُسُلٌ - (bis) وَرُسُلًا. So Ibn Dharr and Ibn Qais, though some suggested رُسُلٍ.
- 166/164: لَكِنَّا اللَّهُ - لَكِنَّا اللَّهُ, the reading of Ibn Mas'ūd and as-Sulamī.
- 171/169: إِنْ يَكُونُ - أَنْ يَكُونُ. So read also by al-Ḥasan.
- 176/175: أَنْ لَا تَضِلُّوا - أَنْ تَضِلُّوا. As Ibn Mas'ūd and Zaid b. 'Alī.

## SŪRA V

- 1: أَحَلَّتْ لَكُمْ بَيْمَةً - أَحَلَّتْ لَكُمْ بَيْمَةً. So Ibn Mas'ūd and Zaid b. 'Alī.
- 2/3: أَحَلَّلْتُمْ - حَلَّلْتُمْ. So Ibn Mas'ūd and Zaid b. 'Alī.
- 3/4: وَأَكْبَلُ السَّيِّعِ - وَمَا أَكَلُ السَّيِّعِ. So Ibn Mas'ūd, Ibn 'Abbās and Sa'īd b. Jubair.
- 6/9: فَأَمَّا - فَتَمِّمُوا, as Ibn Mas'ūd.
- 13/16: فَيَنْقُضِهِمْ - فَيَنْقُضِهِمْ. So read by Zaid b. 'Alī.
- 38/42: وَالسَّرِيقُ وَالسَّرِيقَةُ - وَالسَّارِقُ وَالسَّارِقَةُ. See also Ibn Mas'ūd's reading.
- 45/49: وَأَنْزَلَ اللَّهُ عَلَى بَنِي إِسْرَائِيلَ - وَكَتَبْنَا عَلَيْهِمْ: أَنْ تَخْرُجَ - أَنْ تَخْرُجَ. He repeated this أَنْ with the following words.  
كَهَّارَتُهُ - كَهَّارَتُهُ.
- 47/51: وَأَنْ يَحْكُمَ - وَلِيَحْكُمَ.
- 51/56: أُولَئِكَ (first occurrence) - أَرْبَابًا, as read by Ibn 'Abbās.  
فَهُوَ مِنْهُمْ - فَإِنَّهُ مِنْهُمْ, as was read also by Zaid b. 'Alī.
- 57/62: وَمِنَ الْكُفَّارِ - وَالْكَفَّارِ. See also the reading of Ibn Mas'ūd.

- 60/65: مَنْ غَضِبَ - مَنْ لَعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمْ الْفِرْدَةَ وَالْخَنَازِيرَ. اللَّهُ عَلَيْهِمْ وَجَعَلَهُمْ قِرْدَةً وَخَنَازِيرَ. and وَعَبَدُوا الطَّاغُوتَ - وَعَبَدَ الطَّاغُوتَ. but others say he read وَعَبَدَةُ الطَّاغُوتِ or عَبْدُ الطَّاغُوتِ or عِبَادَةُ الطَّاغُوتِ. See also Ibn Mas'ūd's reading in this verse.
- 69/73: وَالصَّابِغِينَ - وَالصَّابِغُونَ. So Ibn Mas'ūd and others.
- يَا أَيُّهَا - إِنْ. As Ibn Mas'ūd. It does not fit with his reading and its attribution to Ubai is doubtful.
- 71/75: نَكُونُ - نَكُونُ, supporting the reading of Abū 'Amr, Al-Kisā'ī, Ḥamza and Ya'qūb.
- 79/82: يَتَنَاهَوْنَ - يَتَنَاهَوْنَ. So Ibn Mas'ūd and Zaid b. 'Alī.
- 82/85: قَسِيصِينَ - قَسِيصِينَ.
- 89/91: أَيَّامٍ مُتَبَاعَاتٍ - أَيَّامٍ مُتَبَاعَاتٍ. as Ibn Mas'ūd, but some said he read أَيَّامٍ مُتَبَاعَاتٍ فِي كَفَّارَةِ الْيَمِينِ.
- 102/101: قَوْمٌ يُنَبِّتُ لَمْ فَاصْبَحُوا بِهَا - قَوْمٌ مِنْ قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا.
- 107/106: الْآوَلِينَ - الْآوَلِينَ. Like 'Alī he supported TR against the reading الْآوَلِينَ.
- 118: فَعِبَادُكَ - فَعِبَادُكَ as Ibn Mas'ūd.

## SŪRA VI

- 2: فَقَضَى أَجَلًا مُسَمًّى وَأَجَلًا أُخَرًا - ثُمَّ قَضَى أَجَلًا مُسَمًّى عِنْدَهُ.
- 16: يُصْرِفُ اللَّهُ - يُصْرِفُ اللَّهُ, as Ibn Mas'ūd, but some said he read مَنْ يَصْرِفُهُ اللَّهُ.
- 23: وَمَا كَانَ لَهُمْ فِتْنَةٌ - ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ. So Ibn Mas'ūd and al-A'mash. Others say ثُمَّ مَا كَانَ لَهُمْ فِتْنَةٌ.

- 27: بِقَايَاتِ رَبِّنَا أَبَدًا - بِثَابِتِ رَبِّنَا.  
وَمَنْ يَكُونُ - وَنَكُونُ.  
فَلَا نَكْذِبُ - وَلَا تُكْذِبُ.
- 52: بِالْعَدَوَاتِ وَالْعَشِيَّاتِ - بِالْعَدَاوَةِ. So Abū'l-Jawzā and Abū's Sawwār.
- 57: يَقْضِي بِأَحَقِّ - يَقْضُ أَحَقُّ. So Ibn Mas'ūd and an-Nakha'ī.
- 71/70: أَسْتَهْوَاهُ الشَّيْطَانُ - أَسْتَهْوَتْهُ الشَّيْطَانُ. As Ibn Mas'ūd and others.
- 74: آزَرُ - آزَر as read by Ya'qūb, al-Ḥasan and many others, but some say he read آزُرُ يَا آزُرُ though some say he merely read اتَّخَذْتُ in place of اتَّخَذُ.
- 91: يُخْفُونَ and يُدُونَهَا and يُخْفُونَ and يُدُونَهَا and يُخْفُونَ which was the reading of Ibn Kathīr and Abū 'Amr.
- 93: مِنْلَ مَا - مِنْلَ مَا.
- 94: فُرَادَا - فُرَادَى. So Abū Ḥaiwa and 'Isā b. 'Umar ath-Thaqafī.
- 99: أَنْضَرُوا - أَنْظَرُوا. So Ibn Mas'ūd.  
فَتَوَانٌ - فِتْوَانٌ. So al-A'mash and Abū'l-Mutawakkil.
- 100: وَمَوْ خَلَقَهُمْ - وَخَلَقَهُمْ. See also Ibn Mas'ūd.
- 105: دَرَسَتْ - Some say he read as TR, others دَرَسَتْ, others دَرَس as Ibn Mas'ūd, and others دَرَسَتْ as Ya'qūb.
- 109: أَلَهَا - أَنَهَا. Some say he read أَدْرَاكُمْ لَعَلَّكُمْ instead of وَمَا يَشْعُرُكُمْ أَنَهَا.  
إِذَا جَاءَهُمْ لَا يُؤْمِنُونَ - إِذَا جَاءَتْ لَا يُؤْمِنُونَ, but others said  
إِنْ جَاءَتْكُمْ لَا تُؤْمِنُونَ.

- 111: قَبِيلًا - قَبِيلًا. So read by Ibn Mas'ūd and al-A'mash.
- 115: مُبْدِلٌ - مُبْدِلٌ. So read also by Zaid b. 'Alī.
- 119: وَإِنْ كَثِيرًا مِنَ النَّاسِ - وَإِنْ كَثِيرًا.
- 123: قَرِيْبَةً بَعَثْنَا فِيهَا أَكْبَرَ - قَرِيْبَةً أَكْبَرَ.
- 125: يَنْصَاعِدُ - يَصْعَدُ. So read by Abū Razīn. See also Ibn Mas'ūd's reading.
- 138/139: حَرْجٌ - حَرْجٌ. So Ibn Mas'ūd, Ibn 'Abbās and others.
- 143/144: الْمِعْزَى - الْمِعْزَى.
- 145/146: طَعْمُهُ - يَطْعُمُهُ. So read by Ibn Mas'ūd.  
أَوْ مَا أَهْلٌ - أَوْ فَسَقًا أَهْلٌ.
- 153/154: وَهَذَا صِرَاطُ رَبِّكَ - وَأَنَّ هَذَا صِرَاطِي. See also Ibn Mas'ūd's reading.
- 154/155: لِلْمُحْسِنِينَ - عَلَى الَّذِي أَحْسَنَ. See also Ibn Mas'ūd's reading.
- 158/159: آيَةٌ - (bis) بَعْضُ آيَاتِ. So read by Ibn Mas'ūd and Ja'far as-Ṣādiq.  
أَوْ أَكْتَسَبَتْ - أَوْ كَسَبَتْ. So read by Ibn Mijlaz and Abū 'l-Mutawakkil.

## SŪRA VII

- 4/3: أَهْلَكْنَاهُمْ فَجَاءَهُمْ بِأَسْمِهِمْ - أَهْلَكْنَاهَا فَجَاءَهَا بِأَسْمَا.
- 22/21: أَلَمْ تَنْهَى عَنْ يَلْكُمَا - أَلَمْ أَنْهَكُمَا عَنْ يَلْكُمَا الشَّجَرَةَ وَأَقُلْ لَكُمَا الشَّجَرَةَ وَقِيلَ لَكُمَا.
- 25/24: تَخْرُجُونَ - He supported TR against the alternative تَخْرُجُونَ.
- 26/25: خَيْرٌ - ذَلِكَ خَيْرٌ. So read also by Ibn Mas'ūd.  
وَرِيْنَةٌ - وَرِيْنَةٌ.
- وَلِبَاسٌ - وَلِبَاسٌ, so read also by Mu'adh and al-Jahdarī.

- 27/26: هُوَ وَفِيْلَهُ — He omitted the هُوَ as did Ibn Mijlaz and Mu'adh.
- 30/28: تَعُوْدُونَ قَرِيْبَيْنِ — تَعُوْدُونَ قَرِيْبًا هَدَى وَفَرِيْقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ قَرِيْبًا حَقَّ عَلَيْهِ الضَّلَالَةُ.
- 34/32: أَجَالَهُمْ — أَجَالَهُمْ. So read by Ibn Mas'ūd and 'Isā ath-Thaqafi.
- 35/33: يَا نَبِيَّكُمْ — يَا نَبِيَّكُمْ. So read by al-A'raj and al-Hasan.
- 38/36: إِذَا تَنَارَكُوا — إِذَا تَنَارَكُوا. So read by Abū Razīn, Ibn Mas'ūd and al-A'mash.
- 40/38: أَتَجِبَلُ — Some said he read أَتَجِبَلُ as Ibn 'Abbās and Ibn Mas'ūd.
- 47/45: صُرِفَتْ — فَلَبَتْ. So al-A'mash and Ibn Mas'ūd.
- 49/47: دَخَلَ الْجَنَّةَ — أَدْخَلُوا الْجَنَّةَ. So Abū 'Imrān al-Jawnī.
- 55/53: إِنَّ اللَّهَ لَا يُحِبُّ — إِنَّهُ لَا يُحِبُّ. So Ibn Abī 'Abla.
- 83/81: الْغَادِرِينَ — الْغَادِرِينَ. So Abū Rajā' and Abū 'l-Jawzā'.
- 101/99: حَبَابًا نُهُمُ — حَبَابًا نُهُمُ (i.e. Imāla).
- 105/103: عَلَيَّ أَنْ — عَلَيَّ أَنْ, as read by al-A'mash. See also Ibn Mas'ūd's reading.
- 117/114: تَلَقُّمُ — تَلَقُّمُ. See the reading of Sa'īd b. Jubair.
- 126/123: تَنَقُّمُ — تَنَقُّمُ, so read by al-Hasan, Abū Haiwa and others.
- 127/124: وَقَدْ تَرَكَوكَ أَنْ يَعْدُوَكَ — يَذَرَكَ. See also Ibn Mas'ūd.
- 128/125: وَالْعَاقِبَةُ — وَالْعَاقِبَةُ. So read also by Ibn Mas'ūd.
- 142/138: تَمْنَاهَا — أَسَمْنَاهَا.

- 146/143: يَتَّخِذُوهَا (first occurrence) — يَتَّخِذُوهَا. So read by Ibn Abī 'Abla.
- 149/148: رَبَّنَا — He supported TR against the رَبَّنَا of Ḥamza, al-Kisā'ī and Ibn Mas'ūd.
- 154/153: سَكَتَ — انشَقَّ. See also Ibn Mas'ūd's reading.
- 170/169: يَسْكُونُ — مَسْكُوا, though some said he read نَسْكُوا. See Ibn Mas'ūd.
- 185/184: أَجَالَهُمْ — أَجَالَهُمْ. So al-Jahdārī.
- 189: فَاسْتَمَارَتْ — فَمَرَّتْ. See the reading also of Ibn 'Abbās.
- 190: أَشْرَكَاهُ فِيهِ — جَعَلَا لَهُ شُرَكَاءَ.
- 191: أَشْرَكَاهُ فِيهِ — أَشْرَكَوْهُ.
- 201/200: إِذَا طَافَ مِنَ الشَّيْطَانِ — إِذَا مَسَّهُمْ طَائِفٌ مِنَ الشَّيْطَانِ نَذَرُوا عَلَيْهِمُ طَائِفٌ تَأْمَلُوا.

## SŪRA VIII

- 1: عَنِ الْآفَالِ — عَنِ الْآفَالِ as read by Ibn Mas'ūd, 'Ikrima and others.
- 2: فَرَعَتْ — وَجَلَتْ. See also Ibn Mas'ūd's reading.
- 19: وَإِنْ — وَإِنْ supporting the reading of the Baṣrans and Kufans.
- 25: لَنُصِيبَنَّ — لَا نُصِيبَنَّ. So Ibn Mas'ūd.
- 30: أَوْ يَقِيدُوكَ — لَنُشِتُوكَ. Cf. the reading of Ibn 'Abbās.
- 41/42: فَإِنَّ لِلَّهِ — فَإِنَّ لِلَّهِ. So read also by al-A'mash and Abū 'Amr.
- 42/43: بِالْعِدْوَةِ (bis): بِالْعِدْوَةِ. So Ibn Kathīr, Abū 'Amr and Ya'qūb.
- 44/46: تُرْجَعُ — تُصَارُ. So also in LVII, 5.
- 73/74: فَسَادٌ عَرِيضٌ — فَسَادٌ كَبِيرٌ.

## SŪRA IX

- 14: وَيَشْفِي - وَيَشْفِي.
- 24: وَعَشَائِرُكُمْ - وَعَشَائِرُكُمْ. So read also by al-Hasan.
- 35: يَطُوبُهُمْ - يَطُوبُهُمْ.
- 40: وَجَعَلَ كَلِمَةَ فِي الْعَالِيَا - وَكَلِمَةَ اللَّهِ فِي الْعَالِيَا.
- 47: زَادَكُمْ - زَادَكُمْ. So read by Ibn Mas'ūd and Ibn Abī 'Abla.
- 49: سَقَطُوا - سَقَطُوا.
- 57: مَدَخَلَا - مَدَخَلَا, or some said مَدَخَلَا.
- لَوَالُوا - لَوَالُوا. So read by al-Ashhab al-Uqaili.
- يَشْتَدُونَ - يَشْتَدُونَ.
- 63/64: يَعْلَمُوا - يَعْلَمُوا.
- 77/78: يُكَذِّبُونَ - يُكَذِّبُونَ. So read by Ibn Qais.
- 90/91: كَذَّبُوا - كَذَّبُوا. So al-Hasan and others.
- 91/92: الضُّعَفَاءُ - الضُّعَفَاءُ as was read by Abū Imrān al-Jawnī.
- 100/101: وَالَّذِينَ - He supported TR against 'Umar who omitted the وَ.
- 101/102: سَتَعْلَمُهُمْ - سَتَعْلَمُهُمْ. See also the reading of Anas.
- 104/105: يَعْلَمُوا - يَعْلَمُوا. So al-Hasan, 'Alī and Anas.
- 107/108: وَالَّذِينَ اتَّقَوْا - وَالَّذِينَ اتَّقَوْا.
- 109/110: فَأَنبَأَتْ بِهِ فَوَاعِدُهُ - فَأَنبَأَتْ بِهِ. (Sometimes wrongly given from Ibn Mas'ūd).
- 110/111: حَتَّى تَقَطَّعَ قُلُوبُهُمْ - أَنْ تَقَطَّعَ قُلُوبُهُمْ. Note Ibn Mas'ūd's reading.
- 112/113: النَّبَائِينَ الْعَابِدِينَ الْحَامِدِينَ السَّائِحِينَ الرَّكَعِينَ etc. - النَّبَائِينَ etc. It was so read also by Ibn Mas'ūd and al-A'mash.
- وَالْحَافِظُونَ. As Ibn Mas'ūd.

- 117/118: كَادَتْ تَزِيغُ - كَادَتْ تَزِيغُ. See also Ibn Mas'ūd's reading.
- 126/127: لَا تَرَى - لَا تَرَى, as Ibn Mas'ūd and al-A'mash.

## SŪRA X

- 2: مَا هَذَا إِلَّا سِحْرٌ - مَا هَذَا إِلَّا سِحْرٌ.
- 4: يَذْكُرُوا - يَذْكُرُوا. So read by Ibn Mas'ūd.
- 16/17: مَا أَدْرَيْكُمْ بِهِ وَلَا تَلَوْنَهُ عَلَيْكُمْ - مَا تَلَوْنَهُ عَلَيْكُمْ وَلَا أَدْرَيْكُمْ بِهِ.
- 21/22: قُلْ يَا أَيُّهَا النَّاسُ اللَّهُ أَسْرَعُ مَكْرًا - قُلْ اللَّهُ أَسْرَعُ مَكْرًا إِنَّ رُسُلَنَا - إِنَّ اللَّهَ, but some for الله read الله.
- 22/23: حَبِطًا - حَبِطًا. So read by Ibn Mas'ūd and Zaid b. 'Alī.
- 24/25: زَخَّارِفَهَا - زَخَّارِفَهَا. So Ibn Mas'ūd and 'Isā ath-Thaqafī.
- وَتَرَبَّيْنَتْ - وَتَرَبَّيْنَتْ. So Ibn Mas'ūd and Zaid b. 'Alī.
- جَاءَهُمْ - جَاءَهُمْ. Note also the reading of Ibn Mas'ūd.
- يَا لَأَمْسٍ وَمَا أَهْلَكْنَاهَا إِلَّا بِذُنُوبِ أَهْلِهَا - يَا لَأَمْسٍ. Some however, said it followed on عليها and read لِيَهْلِكْهَا.
- إِلَّا بِذُنُوبِ أَهْلِهَا. It is also said that here he added a verse -
- لَوْ أَنَّ لَابْنَ آدَمَ وَابْنَيْنِ مِنْ مَالٍ لَا يَنْبَغِي وَابْنَيْنِ تَالِفَا وَلَا يَسْلَا جَوْفَ
- آبْنِ آدَمَ إِلَّا التُّرَابُ وَيَتُوبُ اللَّهُ عَلَى مَنْ تَابَ.
- 27/28: يَنْفَتِي وَجُوهَهُمْ فَطَعَّ مِنْ - أُغْشِيَتْ وَجُوهُهُمْ فَطَعَّ مِنْ أَيْلٍ مُظْلِمًا.
- 58/59: فَلْيَفْرَحُوا - فَلْيَفْرَحُوا, as Ibn Mas'ūd and others, but some said he read here فَلْيَفْرَحُوا.
- تَجَبُّعُونَ - تَجَبُّعُونَ, the reading of Ibn 'Amir, Abū Ja'far and al-Hasan.
- 71/72: فَادْعُوا شُرَكَاءَكُمْ ثُمَّ أَجْبِعُوا أَمْرَكُمْ - فَاجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ.
- 81: أَتَيْتُمْ - أَتَيْتُمْ.
- سِحْرٌ - سِحْرٌ. So Ibn Mas'ūd.

92: نُنَحِّيكَ - نُنَحِّيكَ, as read by Ibn as-Samaifa and Ibn Mas'ūd.

بِدْنِكَ وَذَرَعَكَ وَجَوْشِكَ ثُمَّ نَلَقِيكَ عَلَى شَاطِئِ الْبَحْرِ بِدْنِكَ as Ibn Mas'ūd and others, but some say he read

بِدْنِكَ وَذَرَعَكَ وَجَوْشِكَ ثُمَّ نَلَقِيكَ عَلَى شَاطِئِ الْبَحْرِ بِدْنِكَ. So Mu'adh and Ibn as-Samaifa.

98: فَلَوْ لَا - فَهَلَا. So read by Ibn Mas'ūd.

# SŪRA XI

3: فَإِنْ تَوَلَّيْتُمْ - وَإِنْ تَوَلَّوْا:

7/10: قُلْتُ يَا نَكْمٌ - قُلْتُ إِنَّكُمْ. Also al-A'mash.

13/16: بِعَشْرِ سُوْرٍ - بِعَشْرِ سُوْرٍ. So read by Ibn Mas'ūd.

16/19: بَاطِلًا - بَاطِلًا. So Ibn Mas'ūd, but some say he read

28/30: فَعَمَّاهَا - فَعَمَّاهَا. [Sometimes mistakenly given from Ibn Mas'ūd].

أَنْتَزِمَكُمُوهَا مِنْ شَطْرِ أَنْفُسِنَا - أَنْتَزِمَكُمُوهَا, though some said he read

49/51: مِنْ قَبْلِ هَذَا الْكِتَابِ - مِنْ قَبْلِ هَذَا. See also Talḥa and Ibn Mas'ūd.

50/52: غَيْرَ اللَّهِ - غَيْرَ.

71/74: فَضَحِكْتَ وَهُوَ جَالِسٌ - فَضَحِكْتَ.

72/75: شَيْخًا - شَيْخًا. So Ibn Mas'ūd and al-A'mash.

76/78: جِيَاءٌ - جِيَاءٌ [i. e. Imāla].

78/80: أَلَسِيَّتَاتٍ - أَلَسِيَّتَاتٍ, see also Ibn Mas'ūd's reading.

Some say he added to the verse النبي اولى بالمؤمنين من انفسهم

وازواجه امهاتهم وهو اب لهم, but this probably refers to XXXIII, 10.

81/83: إِلَّا أَمْرَانِكَ - إِلَّا أَمْرَانِكَ supporting the Meccan and Baṣran reading.

100/102: فَأَيْنَمَا وَحَصَيْنَا - فَأَيْنَمَا وَحَصَيْنَا. So read by Ja'far b. Mḥd and Ibn Dharr.

102/104: إِذَا - إِذَا as read by Talḥa.

104/106: لَأَمَدٍ - لَأَجَلٍ. So read by Abū Rajā'.

105/107: يَا نِي - يَا نِي, as was read by Qālūn, al-Kisā'i and Ibn Kathīr, others read يَا نُون as Ibn Mas'ūd, and for نَفْسٍ he read دَابَّةٌ مِنْهُمْ.

111/113: وَإِنْ كُلٌّ - وَإِنْ كُلٌّ, as al-Ḥasan and Abān, but some said he read كُلٌّ, others say وَإِنْ مِنْ كُلِّ إِلَّا, and others that like Ibn Mas'ūd he read here وَإِنْ كُلٌّ إِلَّا.

لِيُؤْفِكِهِمْ - لَمَّا لِيُؤْفِكِهِمْ. 113/115: وَلَا تَكُونُوا مَعَ الَّذِينَ - وَلَا تَكُونُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمْ النَّارُ. So Ibn Qais.

116/118: بَقِيَّةٍ وَاحِلَامٍ - بَقِيَّةٍ, as Ibn Mas'ūd, but others said he read

# SŪRA XII

6: وَكَذَلِكَ without the وَ.

7: عِبْرَةٌ - عِبْرَةٌ.

10: غَيْبَةٍ - غَيْبَةٍ. So read by al-Jahḍarī.

11: تَأْمَنَّا - تَأْمَنَّا, as read by al-A'mash and al-Ḥasan, though some said he read تَأْمَنَّا.

12: يُرْنَعُ - يُرْنَعُ. So read by Abū Nahīk and Ibn Abī 'Abla.

15: غَمِيْمَةٍ - غَمِيْمَةٍ, as in v. 10.

18: فَصَبْرًا جَبِيْلًا - فَصَبْرًا جَبِيْلًا. So read by Ibn Mas'ūd and 'Isā ath-Thaqafī.

23: تَرَعَّتْ - وَغَلَقَتْ.

هَآ أَنَا لَكَ - هَيْتَ لَكَ. So read by 'Alī and Mu'adh al-Qārī'.

31: حَاشَى اللَّهِ or حَاشَى اللَّهِ as Ibn Mas'ūd, though some say he read حَاشَى اللَّهِ as Abū 'Amr and al-Yazīdī, and others that he read حَاشَى اللَّهِ.

بَشَرًا - بَشَرًا. So Abū 'l-Jawzā' and others. See also Ibn Mas'ūd.

33: أَصْبُ - أَصْبُ. So Ibn as-Samaifa' and Ibn Mas'ūd.

وَأَكُونُ - وَأَكُونُ so Ibn Abī 'Abla and Abū 'Imrān.

45: أَنِيكُمْ - أَنِيكُمْ. So read by al-Ḥasan.

47: فِي سُنْبُلِهِ فَإِنَّهُ أَبْقَى لَهُ - فِي سُنْبُلِهِ as Ibn Mas'ūd.

49: نَعَصْرُونَ - نَعَصْرُونَ as Abū 'l-Mutawakkil.

63: نَكْتَلُ - نَكْتَلُ.

64: خَيْرَ حَافِظٍ - خَيْرَ حَافِظٍ So al-A'mash.

72: صَوَاعٍ - صَوَاعٍ, though others say he read صَوَاعٍ as Ibn Ya'mar.

See also Ibn Mas'ūd's reading

76: إِعَاءَ - إِعَاءَ. So read also by Sa'īd b. Jubair.

78: شَيْخًا كَبِيرًا وَقَدْ أَخَذَ مِيثَاقَنَا عَلَيْهِ - شَيْخًا كَبِيرًا فَخَذَ أَحَدَنَا مَكَانَهُ. فَخَذَ أَبْنَا شَيْتَ دَعَا لَنَا.

81: شَهِدْنَا عَلَيْهِ - شَهِدْنَا.

87: رَحْمَةً - رَحْمَةً (bis). See also Ibn Mas'ūd's reading.

90: أَتَيْتُكَ أَوْ أَنْتَ - أَتَيْتُكَ لَأَنْتَ.

94: فَصَلَتْ - فَصَلَتْ. See also the reading of Ibn 'Abbās.

100/101: عَلَى السَّرِيرِ - عَلَى الْعَرْشِ.  
سَاجِدِينَ - سَاجِدًا.

110: كَذَبُوا - Like Ibn Mas'ūd he agreed with the Kūfans here against the alternative reading كَذَبُوا.

## SŪRA XIII

1: أُوحِيَ - أُوحِيَ.

2: تَرَوْنَهَا - تَرَوْنَهَا.

4: يُسْقَى بِمَاءٍ وَاحِدٍ وَنُفِضَ بَعْضُهَا عَلَى بَعْضٍ. So read by Ibn Mas'ūd and Ibn Qais.

8/9: تَضَعُ - تَضَعُ.

10/11: سَوَاءٌ عَلَى اللَّهِ - سَوَاءٌ مِنْكُمْ.

11/12: مَعَارِفُ - مَعَارِفُ as an-Nakha'ī, though some said he read مَعَارِفُ and others مَعَارِفُ as Ibn Mas'ūd.

وَرَقِيبٌ مِنْ خَلْفِهِ - وَمِنْ خَلْفِهِ. though some said he read وَرَقِيبًا مِنْ خَلْفِهِ.

14/15: نَدْعُونَ - نَدْعُونَ. So Abū 'l-Mutawakkil.

16/17: قُلْ - قُلْ - قُلْ. So read also by Ibn Mas'ūd.

17/18: يُوقَدُونَ. He supported TR against the alternative يُوقَدُونَ.

19: أَوْمَنَ - أَوْمَنَ, as Ibn Mas'ūd and Zaid b. 'Alī.

26: يَبْصُطُ - يَبْصُطُ. See also Ibn Mas'ūd's reading.

30/29: وَمَا أَرْسَلْتُ مِنَ الْأَنْبِيَاءِ وَأَنْزَلْتُ عَلَيْهِمْ وَبَيَّنَّا لَهُمْ فَضْلَ اللَّهِ عَلَيْهِمْ مِنَ الْكِتَابِ إِلَّا بِلُغَةٍ يُوقِنُونَ. as Ibn Mas'ūd.

31: دَارِهِمْ - دَارِهِمْ as Ibn Mas'ūd.

33: وَصَدُّوا - وَصَدُّوا as Abū 'Imrān, but others said وَصَدُّوا.

35: مِثَالُ - مِثَالُ, as read by as-Sulamī and some said Ibn Mas'ūd.

36: وَالَّذِينَ أَنْزَلْنَا مِنَ الْكِتَابِ بَفَرَحُونَ بِهَا أَنْزَلَ إِلَيْكَ إِلَيْكَ مِنَ الْكِتَابِ فِيهِ لُغَاتٌ مُخْتَلِفَاتٌ وَالَّذِينَ آمَنُوا يَفْرَحُونَ بِهِ. as read also by Ibn Mas'ūd.

42: الَّذِينَ كَفَرُوا - الَّذِينَ كَفَرُوا. See also Ibn Mas'ūd's reading.

43: وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ - وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ.

## SŪRA XIV

- بِعَمَّ اللَّهُ إِنَّ فِي ذَلِكَ - إِنَّ فِي ذَلِكَ 5:  
 26/31: وَضَرَبَ اللَّهُ مَثَلًا كَلِمَةً خَبِيثَةً - وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ:  
 37/40: إِنَّكَ أَسْكَنْتَ - إِلَى أَسْكَنْتَ:  
 أَفَادَةٌ - أَفَادَةٌ. So Ibn Mijlaz and Zaid b. 'Alī.  
 41/42: لَوْلَا الَّذِي - لَوْلَا الَّذِي but others say لَوْلَا الَّذِي as al-Ḥasan b. 'Alī.  
 46/47: وَلَوْ لَا كَلِمَةُ اللَّهِ لَنَالَ مِنَ - وَإِنْ كَانَ مَكْرَهُمْ لَنَزَلَ مِنْهُ الْخَبَالُ  
 وَلَوْ لَا كَلِمَةُ اللَّهِ لَنَالَ مِنَ. See also  
 the reading of Ibn Mas'ūd.

## SŪRA XV

- 7: لَوْ لَا - لَوْ لَا. So Ibn Abī 'Abī and Ibn Dharr.  
 14: فَظَلُّوا - فَظَلُّوا. So read by Ibn Mas'ūd.  
 15: سَحَرَتْ - سَحَرَتْ. So read by Ibn Mas'ūd and Abān b. Taghlib.  
 53: تَخَفَ - تَخَفَ.  
 86: أَلْخَالِقُ - أَلْخَالِقُ. So read by Zaid b. 'Alī, al-A'mash and  
 al-Jahḍarī.

## SŪRA XVI

- 8: وَرَبِّهِ - وَرَبِّهِ without و. So Abū Razīn and Ibn as-Samaifa'.  
 10: شَجَرٍ - شَجَرٍ.  
 11: يَنْبُتُ - يَنْبُتُ, which necessitates الزَّرْعُ and الرِّبْوُنُ and  
 الْأَعْنَابُ and النَّخِيلُ.  
 26/28: وَلَمْ يَعْلَمْ الَّذِينَ مِنْ قَبْلِهِمْ فَآتَى اللَّهُ بُيُوتَهُمْ - فَآتَى اللَّهُ بُيُوتَهُمْ or  
 some said he read وَلَمْ يَعْلَمْ الَّذِينَ آمَنُوا فَآتَى اللَّهُ بُيُوتَهُمْ.  
 السَّقْفُ - السَّقْفُ (plu.). So Ibn Muḥaiṣin.  
 30/32: خَيْرًا - خَيْرًا. So read also by Zaid b. 'Alī.

- 37/39: لَا هَادِيَ لِمَنْ يُضِلُّ or لَا هَادِيَ لِمَنْ أَضَلَّ - لَا هَادِيَ مَنْ يُضِلُّ:  
 and some said he read لَا هَادِيَ لِمَنْ أَضَلَّ اللَّهُ. See also Ibn  
 Mas'ūd.

- 41/43: فَظَلُّوا - فَظَلُّوا, so Ibn Mas'ūd and Abū 'l-Barhashīm.  
 54/56: إِذَا أَنْكَشَفَ - إِذَا أَنْكَشَفَ. As read also by Abū 'l-Mutawakkil.  
 59/61: يَدُسُّهَا and أَيَسُّهَا - يَدُسُّهَا and أَيَسُّهَا. So al-Jahḍarī.  
 62/64: مُفَرِّطِينَ - مُفَرِّطِينَ.  
 78/80: إِهْمَاتِكُمْ - إِهْمَاتِكُمْ, the reading of al-Kisā'ī.  
 80/82: ظَعْنِكُمْ - ظَعْنِكُمْ, supporting the Hijāzī and Baṣran reading.  
 84/86: نَبَعْتُ - نَبَعْتُ.  
 112/113: لِبَاسٍ اتَّخُوفٍ وَاتَّخُوفٍ - لِبَاسٍ اتَّخُوفٍ وَاتَّخُوفٍ. So Ibn Mas'ūd.

## SŪRA XVII

- 4: عَلِيًّا - عَلِيًّا as Ibn Mas'ūd and Zaid b. 'Alī.  
 5: عِبَادًا - عِبَادًا as Ibn Mas'ūd and Ibn Qais.  
 7: لَيْسُوا - لَيْسُوا as read by 'Alī, but others said  
 لَيْسُوا others لَيْسُوا others لَيْسُوا and others لَيْسُوا.  
 12/13: مُبْصِرَةً - مُبْصِرَةً, so in v. 61 and in XXVII, 13. So read  
 by Zaid b. 'Alī.  
 13/14: يُقْرَأُ - يُقْرَأُ, though others said يُقْرَأُ followed by  
 كِتَابٍ.  
 طَائِرَةً - طَائِرَةً. So al-Ḥasan.  
 16/17: بَعَثْنَا أَكَابِرَ مُجْرِمِيهَا فَمَكَّرُوا - أَمَرْنَا مُنَافِقِيهَا فَفَسَقُوا though some  
 say he read only بَعَثْنَا instead of أَمَرْنَا and others say he  
 read بَعَثْنَا فِيهَا أَكَابِرَ مُجْرِمِيهَا.  
 23/24: وَقَصَى - وَقَصَى as Ibn Mas'ūd.



- 31/33: فَلَيْسَ - فَتَلَهُمْ.  
 32/34: فَاحْشَنَةً وَمَقْتًا وَسَاءَ سَبِيلًا إِلَّا مَنْ تَابَ فَإِنَّ - فَحِشَةً وَسَاءَ سَبِيلًا. فَاحْشَنَةً for فَحِشَةً, though some said فَحِشَةً for فَحِشَةً.  
 33/35: لَا يُسْرِفُ فِي الْقَتْلِ إِنَّهُ - يُسْرِفُوا, but some say that for يُسْرِفُ, لَا تُسْرِفُوا فِي الْقَتْلِ إِنَّ وَلِيَّهُ كَانَ مَنْصُورًا he read مَنْصُورًا.  
 38/40: سَيِّئًا تَهُ - سَيِّئُهُ. See also Ibn Mas'ūd's reading.  
 44/46: تُسَبِّحُهُ - تُسَبِّحُ لَهُ. See also the reading of Ibn Mas'ūd.  
 68/70: يُخْصِفَ - يُخْصِفُ as Ibn Kathīr and Abū 'Amr, and thus also نُرْسِلَ and نُعِيدُكُمْ and نُرْسِلَ.  
 69/71: رَحْمَةً مِنَ الرَّحْمِ - قَاصِمًا مِنَ الرَّحْمِ.  
 71/73: بِكُنَائِهِمْ - بِأَسْمَائِهِمْ. So Ibn Mas'ūd and al-Ḥasan.  
 76/78: يَلْبَثُوا - يَلْبَثُونَ. So read also by Ibn Mas'ūd.  
 80/82: مَدْخَلٌ - مَدْخَلٌ, as the reading of 'Alī, al-Ḥasan and others.  
 93/95: مِنْ ذَهَبٍ - مِنْ زُخْرَفٍ as Ibn Mas'ūd.  
 102/104: وَإِنْ إِخَالِكَ يَا فِرْعَوْنَ كَغُلَبٍ - وَإِنِّي لَأُظْلِكَ يَا فِرْعَوْنَ مَغْلُوبًا.  
 106/107: فَرَفَنَاهُ - فَرَفَنَاهُ, so Ibn Mas'ūd, Ibn 'Abbās, Ibn Muḥaiṣin and others, while some say he added عَلَيْكَ.

## SURA XVIII

- 17/16: تَرْوِي - تَرْوِي. So Mu'adh and Ibn as-Samaifa'.  
 25/24: تِلْكَ مِائَةُ سَنَةٍ - تِلْكَ مِائَةُ سَنِينَ. So read by Ibn Mas'ūd.  
 27/26: لَأَمْبِلَ - لَأَمْبِلَ, as read also by Zaid b. 'Alī.  
 34/32: وَكَانَ لَهُ ثَمَرٌ - وَكَانَ لَهُ ثَمَرٌ.  
 37/35: مُجَاصِبُهُ - مُجَاصِبُهُ.  
 38/36: لَكِنَّا هُوَ اللَّهُ رَبِّي - لَكِنَّا هُوَ اللَّهُ رَبِّي as al-Ḥasan. See also Ibn Mas'ūd's reading.

- 44/42: أَنَحَى اللَّهُ - أَنَحَى اللَّهُ. supporting the Kūfan reading.  
 45/43: تَذَرُوهُ - تَذَرِيهِ, as Ibn Mas'ūd and Ibn 'Abbās.  
 47/45: سِيرَتِ الْجِبَالِ - نُسِيرِ الْجِبَالِ.  
 53/51: تَوَفَّعُوا فِيهَا - مَوَافَعُوهَا.  
 55/53: قُبَلًا - قُبَلًا. So read by Ṭalḥa b. Muṣarrif.  
 59/58: تِلْكَ الْقُرُونُ أَنَحَالِيَةً - تِلْكَ الْقُرُونُ. So read by Ibn Mas'ūd and Ibn Qais.  
 63/62: إِنْ أَدَّكَ لَهُ - إِنْ أَدَّكَ لَهُ. He agreed with TR against the reading لَدُنِّي.  
 71/70: لِيُفَرِّقَ أَهْلَهَا - لِيُفَرِّقَ أَهْلَهَا, the reading of Ḥamza and al-Kisā'i.  
 76/75: أَعْنُ - إِنْ. He agreed with TR against the reading لَدُنِّي.  
 77/76: يُضَيِّفُوهُمَا - يُضَيِّفُوهُمَا. He agreed with TR against the alternative يُضَيِّفُوهُمَا.  
 78/77: هَذَا الْفِرَاقُ بَيْنِي وَبَيْنَكَ - هَذَا الْفِرَاقُ بَيْنِي وَبَيْنَكَ. So read by Ibn Mas'ūd.  
 79/78: أَمَامَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ صَالِحَةٍ - وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ. though some mention only the variant صَالِحَةٍ where he agrees with Ibn Mas'ūd; but others said he read سَفِينَةٍ صَالِحَةٍ.

80/79: فَكَانَ كَافِرًا وَكَانَ أَبَوَاهُ - فَكَانَ أَبَوَاهُ.

فَخَافَ رَبُّكَ - فَخَشِينَا. So read by Ibn Mas'ūd.

85/83: فَأَتْبَعَ - He supported TR as being the Kūfan and Syrian reading.

86/84: حَامِئَةً - He agreed with TR against the alternative حَامِئَةً.

87/86: إِلَى رَبِّهِ فِي مَنْ تَبِعَهُ فَنَعَدَّيْهِ عَذَابًا - إِلَى رَبِّهِ فَيُعَذِّبُهُ عَذَابًا نَكْرًا.  
نُكْرًا ثُمَّ أَتَّبَعَ ذُو الْقَرْنَيْنِ الشَّمْسَ سَبِيلًا.

96/95: الصَّادِقِينَ - supporting the Syrians, Meccans and Basra.

98/97: رَحْمَةً - رَحْمَةً.

105: وَزَنَ which necessitates a following يُقَامُ - نُقِيمُ.

109: مِدَادًا - مِدَادًا. So read by Ibn Mas'ūd and others.

#### SŪRA XIX

2/1: ذَكَرَ رَحْمَةً رَبِّكَ عَبْدُهُ - ذَكَرَ رَحْمَتِ رَبِّكَ عَبْدُهُ. See Ibn Mas'ūd.

4/3: الرَّأْسُ شَيْبًا - He agreed with Abū 'Amr in the *ulghām* here.

6: بَرِئْتِي وَأَرِثُ - بَرِئْتِي وَبَرِثُ.

8/9: عُسَيَّا - عُسَيَّا as Mujāhid and Ibn 'Abbās. See also Ibn Mas'ūd.

23: فَلَمَّا أَجَاءَهَا - فَأَجَاءَهَا.

4: فَخَاطَبَهَا مِنْ تَحْتِهَا - فَخَاطَبَهَا مِنْ تَحْتِهَا. So read by Anas and Ibn Mas'ūd.

25: نَسْفَطُ - نَسْفَطُ. So read by Zaid b. 'Alī and Abū Ḥaiwa, but others say he read بَسْفَطُ.

شَمْرًا مَرِيًّا - رُطْبًا جَنِيًّا. So Abū 'l-Mutawakkil.

26/27: صَوْمًا وَصَمْتًا or صَوْمًا صَمْتًا - صَوْمًا. as read by Anas.

27/28: يَا ذَا الْمَهْدِ - يَا مَرْيَمُ.

28/29: أَبَا سَوْءٍ - أَمْرًا سَوْءٍ.

29/30: قَالُوا يَا ذَا الْمَهْدِ كَيْفَ - قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا.  
يُنَكِّلُ صَبِيًّا.

34/35: الَّذِي كَانَ الْإِنْسُ فِيهِ - الَّذِي فِيهِ.

قِيلَ اللَّهُ أَتَحَقُّ. See also Ibn Mas'ūd and al-A'mash.

36/37: وَإِنَّ - without the وَ.

40/41: نَوْرِثُ - نَوْرِثُ. See also the reading of Ibn Mas'ūd. Others say he read وَرِثُ الْأَرْضِ. See also Ibn Khuthaim.

46/47: لَا أَقْتُلُكَ - لَا رَحْمَتَكَ. as also Ibn Khuthaim.

64/65: وَمَا يَنْزِلُ إِلَّا يَقُولُ رَبُّكَ - وَمَا يَنْزِلُ إِلَّا بِأَمْرِ رَبِّكَ. So Ibn Khuthaim, and Abū Mijlaz.

66/67: لَسَا خَرُجُ - لَسَا خَرُجُ. So Ṭalḥa b. Muṣarrif.

67/68: يَتَذَكَّرُ - يَتَذَكَّرُ. So read by Abū Nahik and Abū 'l-Mutawakkil.

69/70: عَتِيًّا - as in v. 9. (?)

71/72: مِنْهُمْ - مِنْهُمْ. So read by Ibn 'Abbās, 'Ikrima, Ibn Fā'id and others.

72/73: ثُمَّ - ثُمَّ, so read by Ibn Mas'ūd and others.

نُنَجِّي - نُنَجِّي. So read by 'Alī, Ibn as-Samaifa' and Abū Rajā'.

74/75: وَرِيًّا - وَرِيًّا, but others said وَرِيًّا. See also Ibn Mas'ūd's reading.

77/80: أَفَرَأَيْتَ يَا مُحَمَّدُ الَّذِي كَذَّبَكَ - أَفَرَأَيْتَ الَّذِي كَفَرَ بِقَائِلِنَا وَقَالَ  
وَجَعَدَ بِأَكْبَاتِنَا وَقَالَ. See also Ibn Mas'ūd's reading.

78/81: أَعْلَمَ الْغَيْبِ - أَطْلَعَ الْغَيْبِ.

93/94: لَمَّا آتَى - إِلَّا آتَى. as Ibn Mas'ūd.



- 22: زِيدُوا - أَعِيدُوا. So Ibn Qais and Abū Ḥaṣin.  
 23: وَلَوْ لَوْ - وَلَوْ لَوْ, as read by Ibn 'Abbās, Abū Nahīk and aḍ-Ḍaḥḥāk.  
 27/28: رُجُلًا - رُجُلًا. So read by Ibn as-Samaifa' and others, or رُجُلًا as Zaid b. 'Alī, Ibn Abī 'Abla and others.  
 36/37: صَوَافٍ - صَوَافٍ. So read by al-Ḥasan and Mujāhid. See Ibn Mas'ūd.  
 40/41: صَلَوَاتٍ - صَلَوَاتٍ. See also Ṭalḥa's reading.  
 51/50: مَعْجَزِينَ - مَعْجَزِينَ, and also in XXXIV, 5, 38/37. It was the Meccan and Baṣran reading.  
 52/51: وَلَا بَنِي مُحَدَّثٍ - وَلَا بَنِي مُحَدَّثٍ. Also read by Abū 'l-Mutawakkil.  
 78/77: اللَّهُ - هُوَ.

## SURA XXIII

- 1: أَفْلَحَ - أَفْلَحَ. So read by Ṭalḥa b. Muṣarrif.  
 2: صَلَّوْا بِهِمْ - صَلَّوْا بِهِمْ, as Zaid b. 'Alī.  
 9: صَلَّوْا بِهِمْ - صَلَّوْا بِهِمْ, supporting the Kūfan reading.  
 20: تَنْبُتُ بِالدَّهْنِ - تَنْبُتُ بِالدَّهْنِ or تَنْبُتُ بِالدَّهْنِ, supporting the reading of the Meccans and Baṣrans. See also Ibn Mas'ūd's reading.  
 سَيِّئًا - سَيِّئًا which was the Hijāzī and Baṣran reading.  
 29/30: مَنَازِلَ مَبَارَكَةٍ - مَنَازِلَ مَبَارَكَةٍ. So read also by Zaid b. Aslam and others.  
 36/38: هَيْهَاتَا - هَيْهَاتَا (bis). So read by 'Isā ath-Thaqafī.  
 37/39: نَحْيًا وَنَهْيًا - نَحْيًا وَنَهْيًا. So Ibn Mas'ūd.  
 52/54: أُمَّةً وَاحِدَةً - أُمَّةً وَاحِدَةً. So read by Ibn Abī Ishāq.  
 54/56: غَمَرَانِهِمْ - غَمَرَانِهِمْ. So read by 'Alī and others.

- 63/65: غَمَرَاتٍ - غَمَرَاتٍ. So read by Ibn Mas'ūd also.  
 67/69: سَمَرًا - سَمَرًا, so Ibn Mas'ūd, Ṭalḥa and others.  
 71/73: أَلَيْسَ لَهُمْ - أَلَيْسَ لَهُمْ. Also read thus by al-Ḥasan and others.  
 بِذِكْرِهِمْ - بِذِكْرِهِمْ. So Abū Mijlaz.  
 97/99: عَائِدًا - عَائِدًا. So also in v. 100.  
 99/101: حَضَرَ - حَضَرَ as the reading of Ibn Mas'ūd.  
 106/108: قَالُوا بَلْ رَبَّنَا - قَالُوا بَلْ رَبَّنَا. So Ṭalḥa and Ibn Khuthaim.  
 109/111: إِنَّهُ - إِنَّهُ. Others, however, said he read إِنَّ.  
 112/114: كَمْ لَيْشُوا - كَمْ لَيْشُوا.  
 117: عِنْدَ رَبِّكَ - عِنْدَ رَبِّكَ.

## SURA XXIV

- 1: فَرَضْنَاهَا - فَرَضْنَاهَا, supporting the Meccan and Baṣran reading.  
 See also Ibn Mas'ūd.  
 3: حَرَّمَ اللَّهُ ذَلِكَ - وَحَرَّمَ ذَلِكَ. So Abū 'l-Mutawakkil.  
 15/14: تَلْفُونَهُ - تَلْفُونَهُ. See also Ibn Mas'ūd's reading. Others said تَلْفُونَهُ, a reading given from 'Ā'isha.  
 22: وَلَنَعْنُوا وَلَنَصْنَحُوا - وَلَنَعْنُوا وَلَنَصْنَحُوا. So Ibn Qais and Abū 'Imrān.  
 27: تَسْلَمُوا وَتَسْتَأْذِنُوا - تَسْلَمُوا وَتَسْلَمُوا though some said تَسْلَمُوا وَتَسْلَمُوا omitting عَلَى أَهْلِهِ. See also Ibn Mas'ūd's reading.  
 31: غَيْرَ - غَيْرَ supporting the Damascus reading.  
 35: نُورٍ مَنْ آمَنَ بِاللَّهِ - نُورٍ الْآمِنِينَ, though others said نُورٍ مَنْ آمَنَ بِاللَّهِ or نُورٍ الْآمِنِينَ. See also Ibn Mas'ūd's reading.

تَهْسَهُ - تَهْسَهُ. Similarly read by Ibn Mas'ūd.

نُورَ السَّمَوَاتِ وَالْأَرْضِ - نُورَ السَّمَوَاتِ وَالْأَرْضِ. So Zaid b. 'Ali.

وَقَدْ - وَقَدْ. See also Ibn Mas'ūd.

36: تَسْبِيحٌ - تَسْبِيحٌ. So read by al-Jahḍarī and Ibn Ya'mar. See Ibn Mas'ūd.

37: تَقْلِبُ - تَقْلِبُ. See also Ibn Mas'ūd's reading.

41: مَصْنُوفَاتٍ - صَفَاتٍ. Similarly read by Ibn Mas'ūd.

بَصِيرٌ بِمَا تَعْمَلُونَ - عَلِيمٌ بِمَا يَفْعَلُونَ.

45/44: وَمِنْهُمْ مَنْ يَشِي عَلَى أَكْثَرِ. He added عَلَى أَرْبَعِ.

55/54: He read the verse الَّذِينَ آمَنُوا بِآيَاتِهِمْ يَرْثُونَ الْأَرْضَ وَلْيَكُنَّ مِنَكُمْ وَعَمِلُوا الصَّالِحَاتِ لِيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ omitting الَّذِينَ مِنْ قَبْلِهِمْ.

60/59: جَلَّالِينَ - جَلَّالِينَ. See Ibn Mas'ūd. but some say جَلَّالِينَ - شَيْبَانِينَ.

#### SŪRA XXV

عَلَى نَبِيِّهِ وَأَهْلِ بَيْتِهِ مِنَ ذُرِّيَّتِهِ الَّذِينَ وَرَثُوا عِلْمَهُ - عَلَى عَمَلِهِ لِيَكُونَ 1:

أَلِكِتَابٍ مِنْ بَعْدِهِ لِيَكُونُوا.

أَنْزَلَ - أَنْزَلَ. So read also by al-Ḥasan.

13/14: مُقَرَّنِينَ - مُقَرَّنِينَ. So read by Mu'adh b. Jabal and others.

25/27: نَزَّلَتِ الْمَلَائِكَةُ - وَنَزَّلَ الْمَلَائِكَةُ but others say نَزَّلَتِ الْمَلَائِكَةُ.

others نَزَّلَ الْمَلَائِكَةُ and others نَزَّلَ الْمَلَائِكَةُ.

40/42: مُطَرَّتْ - أَمْطَرُوا as Ibn Khuthaim, though some say مُطَرَّتْ.

See Ibn Mas'ūd's reading.

41, 42/43, 44: أَهَذَا الَّذِي بَعَثَ اللَّهُ رَسُولًا إِنْ كَادَ لَيُضِلَّنَا عَنْ الْهَيْتَا لَوْلَا أَنْ -

أَهَذَا الَّذِي اخْتَارَهُ. His reading as that of Ibn Mas'ūd was

اللَّهُ مِنْ بَيْنَنَا رَسُولًا إِنْ كَادَ لَيُضِلَّنَا عَنْ عِبَادَةِ الْهَيْتَا لَوْلَا أَنْ

62/63: يَذْكُرُ - يَذْكُرُ. See also Ibn Mas'ūd's reading.

63/64: وَعِبَادُ - وَعِبَادُ. So read by Ibn Mas'ūd also.

64/65: سَجُودًا - سَجُودًا. As read by Ibn Qais and Abū 'Imran.

75: يُجَازُونَ - يُجَازُونَ.

76: حَسَنَتْ لَهُمْ - حَسَنَتْ لَهُمْ, as Ibn Mas'ūd.

77: كَذَّبُ الْكَافِرُونَ - كَذَّبُ كَذَّبُ as Ibn 'Abbās, Ibn Mas'ūd and Ibn az-Zubair.

#### SŪRA XXVI

4/3: فَظَلَّ - فَظَلَّ. So Ibn Qais and Abū Rajā'. See also Ibn Mas'ūd.

خَاضِعَةً - خَاضِعَةً, so read by Ibn Mas'ūd and many others.

22/21: لَا تَعْمَلُوا - لَا تَعْمَلُوا.

45/44: تَلَقُّمٌ - تَلَقُّمٌ as in VII, 117/114.

56: حَذَرُونَ - He agreed with TR against the more common حَذَرُونَ.

64: وَأَزَلْنَا - وَأَزَلْنَا. So Ibn 'Abbās and Ibn Mas'ūd.

82: خَطَايَا - خَطَايَا. So al-Ḥasan and Ibn Qais.

86: لَا بَوَىٰ لَهُمَا كَانَا - لَا بَوَىٰ لَهُمَا كَانَا.

90: وَأُزْلِفَتْ - وَأُزْلِفَتْ. So Ibn 'Abbās and Ibn Mas'ūd.

129: كَأَنَّكُمْ - كَأَنَّكُمْ.

تَخْلُدُونَ - تَخْلُدُونَ, as read by Qatāda, 'Alqama and Abū 'l-Āliya. See also Ibn Mas'ūd's reading.

136: أَوْعَظَتْ - أَوْعَظَتْ with *idghām*, as read by many others.

149: تَنْقِمُونَ فِي الْجِبَالِ - تَنْقِمُونَ فِي الْجِبَالِ.

155: شَرِبُ (his) - شَرِبُ. So Abū 'l-Mutawakkil, Ibn Abi 'Abla and others.

197: أَوْ لَيْسَ لَهُمْ - أَوْ لَمْ يَكُنْ لَهُمْ.

202: فَيَرَوْنَهُ or some said يَرَوْنَهُ - فَيَأْتِيهِمْ.

وَهُمْ عَامِلُونَ - وَهُمْ لَا يَشْعُرُونَ.

217: وَتَوَكَّلْ - وَتَوَكَّلْ, as the Codices of Madīna and Damascus.

224: بِشِعْرِهِمْ - بِشِعْرِهِمْ, supporting the reading of Nāfi' and al-Hasan.

227/228: أَيُّ مُنْقَلَبٍ يَنْقَلِبُونَ - أَيُّ مُنْقَلَبٍ يَنْقَلِبُونَ. So Mu'adh, al-Jahdārī and others. See also Ibn Mas'ūd's reading.

#### SŪRA XXVII

تَبَارَكَتِ الْأَرْضُ وَمَنْ حَوْلَهَا مِنْ - بُورِكَ مَنْ فِي النَّارِ وَمَنْ حَوْلَهَا: 8: بُورِكَ النَّارِ, though others said he read الْهَلَاكَةِ.

11: إِلَّا مَنْ ظَلَمَ - إِلَّا مَنْ ظَلَمَ. So ad-Ḍaḥḥāk and al-Jahdārī.

14: عَلِيًّا - عَلِيًّا. Others, however, said he read عَلِيًّا, as Ibn Mas'ūd, Talḥa and others.

16: عَلِمْنَا - عَلِمْنَا, so Ibn Mas'ūd and Ibn Qais.

as Ibn Mas'ūd. مَن أَنْطَقَ الطَّيْرَ وَأَنَانَا - مَنْطِقَ الطَّيْرِ وَأَوْتِنَا.

18: أَدْخُلْنِ مَسَاكِينَكَ لَا يَحِطُّنَكَ - أَدْخُلُوا مَسَاكِينَكُمْ لَا يَحِطُّنَكُمْ.

Others said مَسَاكِينَكُمْ as al-Jahdārī and Abū Haiwa, and others that for لَا يَحِطُّنَكُمْ he read لَا يَحِطُّنَكُمْ.

19: صَاحِكَا - صَاحِكَا. So Ibn as-Samaifa' and Ibn Mas'ūd.

22: فَمَكَتْ ثُمَّ قَالَ - فَمَكَتْ غَيْرَ بَعِيدٍ فَقَالَ.

Others said he read فَمَكَتْ as was read also by Ibn Mas'ūd.

See Ibn Khuthaim. عَلِمْتُ بِمَا لَمْ تَعْلَمَهُ - أَحْطْتُ بِمَا لَمْ تُحِطْ بِهِ.

25: أَلَّا تَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبْءَ فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا أَلَّا تَسْجُدُونَ لِلَّهِ الَّذِي يُخْرِجُ الْخَبْءَ مِنَ السَّمَاءِ وَالْأَرْضِ - تُخْفُونَ وَيَعْلَمُ سِرَّكُمْ. See also Ibn Mas'ūd's reading.

30: وَإِنَّهُ - وَأَنْ, but some said he read وَإِنَّهُ like Ibn Mas'ūd.

Also he read وَأَنْ for the succeeding وَإِنَّهُ or some said أَنَّهُ.

39: عَفْرِيَّتْ - عَفْرِيَّتْ. So read by Abū Haiwa and others. See Ibn Mas'ūd. Others gave his reading as عَفْرِيَّة.

لَقَوْنِي أَمِينٌ قَالَ أَرِيدُ أَنْعِجَلَ مِنْ ذَاكَ - لَقَوْنِي أَمِينٌ.

مِنْ أَلْحِنٍ آخَرَ - مِنْ أَلْحِنٍ. So read by Ibn Khuthaim.

as 'Alī and Ibn Khuthaim. وَإِنَّهُ - وَإِنِّي.

51/52: أَنَا - أَنَا.

66/68: أَمْ تَدَّارَكَ - بَلْ تَدَّارَكَ, but others say تَدَّارَكَ. See also Ibn Mas'ūd.

82/84: تُكَلِّمُهُمْ كَلَامًا - تُسَبِّحُهُمْ. Some said he read تُكَلِّمُهُمْ.

84/86: أَمَّا ذَا - أَمَّا ذَا. So read by Abū Haiwa, Ibn Qais and others.

87/89: أَنَّهُ - أَنَّهُ. So read by Qatāda, Ibn Ya'mar and others.

See Ibn Mas'ūd.

92/94: وَاتْلُ عَلَيْهِمْ هَذَا الْقُرْآنَ - وَأَنْ أْتَلُوا الْقُرْآنَ. See also Ibn Mas'ūd's reading.

#### SŪRA XXVIII

7/6: فَإِذَا خَشِيتُ أَنْ تُسَمِعَ عَلَيْكَ - فَإِذَا خَشِيتُ عَلَيْهِ. So Talḥa and Ibn Khuthaim.

10/9: قَرِيعًا - قَرِيعًا. So read by Abū Nahik and others. But some said he read قَرِيعًا, as Ibn Mas'ūd.

11/10: جَنَابٍ - جُنُبٍ. So Ibn Qais and an-Nu'mān b. Sālim. See Ibn Mas'ūd.

15/14: فَوَكَرَهُ - فَوَكَرَهُ as Ibn Mas'ūd.

17/16: فَلَنْ أَكُونَ - فَلَنْ كُنْتُ. See also Ibn Mas'ūd.

34: يُصَدِّقُونِي - يُصَدِّقُونِي. So read also by Zaid b. 'Alī.

35: فَلَنْ يَصَلُّوا - فَلَنْ يَصَلُّوا.

57: ثَمَرَاتُ - ثَمَرَاتُ. So Abān, Abū 'l-Jawzā' and others. See also Ibn Mas'ūd.

60: يَعْقِلُونَ - يَعْقِلُونَ. So read by Shaiba and others.

61: رَحْمَةً مِنَّا فَهُوَ لَا قِيَمَةَ - وَعَدًا حَسَنًا فَهُوَ لَا قِيَمَةَ. So Ibn Qais, Abū 'l-'Āliya.

أَمِنْ وَعَدْنَاهُ - أَفَبِنْ وَعَدْنَاهُ. See Ibn Mas'ūd's reading.

80: يَلْقَاهَا - يَلْقَاهَا. So Ibn Qais, Ibn Abī 'Abla and Abū Ḥaṣin.

82: لَخَسَفَ - لَخَسَفَ. Given also from Ibn Mas'ūd.

لَوْ لَا نَعِمَ اللَّهُ عَلَيْنَا لَقَلْبَ بِنَا - لَوْ لَا أَنْ مَنِ اللَّهُ عَلَيْنَا لَخَسَفَ بِنَا as Ibn Mas'ūd.

#### SŪRA XXIX

8/7: حُسْنًا - حُسْنًا. See also the reading of Ibn Mas'ūd.

12/11: خَطَابًا - خَطَابًا. So read by Dāwūd b. Abī Hind.

19/18: يَتَفَكَّرُوا فِي أَنْفُسِهِمْ - يَرَوْا. So read by Abū 'l-Mutawakkil.

25/24: فَاثْمَرُوا وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ أَوْثَانًا مَوَدَّةَ بَيْنِكُمْ

فَاثْمَرُوا وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ أَوْثَانًا مَوَدَّةَ بَيْنِكُمْ though others said he read the verse

فَاثْمَرُوا وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ أَوْثَانًا مَوَدَّةَ بَيْنِكُمْ

and others merely noted that he read مَوَدَّةَ بَيْنِكُمْ supporting

the reading of Ibn Kathīr, Abū 'Amr and al-Kisā'i.

33/32: مُنْجُوكَ - مُنْجُوكَ supporting the Kūfan and Meccan reading.

55: وَيَقَالُ - وَيَقَالُ, so Ibn Mas'ūd.

66: فَتَمْنَعُوا فَسَوْفَ تَعْلَمُونَ تَمْنَعُوا - وَلَيْتَمْنَعُوا as Ibn Mas'ūd, and others فَتَمْنَعُوا فَسَوْفَ تَعْلَمُونَ

#### SŪRA XXX

2: أَذَلِّي - أَذَلِّي, as read by Ibn as-Samaifa', al-Jahdārī and others.

27/26: هَيْنَ - هَيْنَ. See also Ibn Mas'ūd's reading.

39/38: اللَّبُضْعُونَ - اللَّبُضْعُونَ.

58: مُبِطَّلُونَ - مُبِطَّلُونَ. So read also by Ibn Qais.

#### SŪRA XXXI

7/6: أَعْرَضَ عَنْهَا وَوَلَّى مُسْتَكْبِرًا - وَلَّى مُسْتَكْبِرًا. See Ibn Mas'ūd's reading.

9/8: خَالِدِينَ - خَالِدِينَ. So read by Zaid b. 'Alī, Abū Nahik and others.

10/9: اللَّهُ الَّذِي يَمُدُّ السَّمَوَاتِ بِغَيْرِ عَمَدٍ - خَلَقَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ.

See Ibn Mas'ūd.

14/13: وَفَصَّلَهُ - وَفَصَّلَهُ. So read by al-Ḥasan and others.

16/15: فَتَكُنْ - فَتَكُنْ. So read by aḍ-Ḍaḥḥāk, Ibn Dharr, Qatāda and others.

18/17: تُصْعِرُ - تُصْعِرُ. So read by Ibn as-Samaifa', Abū Rai'a and al-Jahdārī.

19/18: أَصَوَاتُ - أَصَوَاتُ. So Ibn Abī 'Abla and Abū 'Imrān.

27/26: وَابْحَرُ - وَابْحَرُ. So also Ibn Mas'ūd, though others say that he and Ibn Mas'ūd read وَابْحَرُ مِنْ بَعْدِهِ مَوَادَّةَ سَبْعَةِ أَبْحَرُ and others that he read وَابْحَرُ مَدَادَةَ بَعْدِهِ.

- 31/30: *يَنْعَمَاتِ* — *يَنْعَمَاتِ*. So Mu'adh and Ibn Qais.  
 32/31: *كَالْظَّلَالِ* — *كَالْظَّلَالِ*. So read by al-Jahdārī and Ibn Qais.  
 34: *بِأَيِّ* — *بِأَيِّ*. So read by Mūsā al-Aswārī.

## SŪRA XXXII

- 5/4: *يَعْدُونَ* — *يَعْدُونَ*. So read by al-Ḥasan and al-A'mash.  
 6/5: *ذَلِكُمُ اللَّهُ الَّذِي يَعْلَمُ الْغَيْبِ فِي ذَلِكَ عَلِمَ الْغَيْبِ وَالشَّهَادَةِ* — *الْغَيْبِ وَالشَّهَادَةِ*.  
 7/6: *خَلَقَهُ* — *خَلَقَهُ*, the reading of the non-Kūfāns.  
 12: *نَكَسُوا رُؤُسَهُمْ* — *نَكَسُوا رُؤُسَهُمْ*. So Zaid b. 'Alī.  
 17: *أَخْفَى* — *أَخْفَى*. So al-A'mash, Ibn Qais and others, though some gave him as reading *أَخْفَى* which was the reading of Ḥamza, Ya'qūb and al-A'mash.

## SŪRA XXXIII

- 4: *تُظَاهَرُونَ* — *تُظَاهَرُونَ*, though some gave him as reading *تُظَاهَرُونَ* with the non-Kūfāns.  
 6: *هُوَ أَبُوهُمْ* — *أُمَّهُاتُهُمْ وَهُوَ أَبٌ لَهُمْ* — *أُمَّهُاتُهُمْ*, though some say *أُمَّهُاتُهُمْ*.  
 See Ibn Mas'ūd and Ibn Khuthaim.  
 9: *تَعْمَلُونَ* and *يَرَوْهَا* — *تَعْمَلُونَ* and *يَرَوْهَا* as the Baṣrans.  
 14: *سُئِلُوا* — *سُئِلُوا*.  
 19: *صَلُّوْكُمْ* — *صَلُّوْكُمْ*. So read by Ibn Abī 'Abla and Abū Shaikh.  
 20: *لَوْ أَنَّهُمْ* — He omitted the *لَوْ*, as did Ibn Abī 'Abla and Abū 'l-Mutawakkil.

- يَسْأَلُونَ* — *يَسْأَلُونَ*. So az-Zuhri and others.  
 21: *أُسُوَّةٌ* — He supported TR here and in LX, 4 and 6.  
 22: *زَادُوهُمْ* — *زَادُوهُمْ*. So Ibn Mas'ūd and Ibn Abī 'Abla.  
 33: *وَأَفْرَزَنَ* — *وَأَفْرَزَنَ*, though some gave him as reading *وَأَفْرَزَنَ*.  
 See also the reading of Ibn Mas'ūd.  
 39: *رِسَالَةٍ* — *رِسَالَةٍ*. See also Ibn Mas'ūd's reading.  
 50/49: *إِذْ وَهَبْتَ* — *إِنْ وَهَبْتَ*. As al-Ḥasan. See also Ibn Mas'ūd's reading.  
*وَالَّتِي هَاجَرَنَ* — *وَالَّتِي هَاجَرَنَ*. So Ibn Mas'ūd.  
*وَأَمْرَانَهُ مُؤْمِنَةً* — *وَأَمْرَانَهُ مُؤْمِنَةً*. So Ibn Abī 'Abla.  
 52: *لَا تَحِلُّ* — *لَا تَحِلُّ*. So read by 'Alī and the Baṣrans.  
 69: *فَبَرَأَهُ اللَّهُ* — *فَبَرَأَهُ اللَّهُ*. So Ibn Mas'ūd.  
 72: *إِنِّي حَمَلْتُ* — *إِنَّا عَرَضْنَا*. So Abū 'Imrān and Mu'adh.

## SŪRA XXXIV

- 1: *وَلَهُ التَّحْمِيدُ فِي الدُّنْيَا وَالْآخِرَةِ* — *وَلَهُ التَّحْمِيدُ فِي الدُّنْيَا وَالْآخِرَةِ*. See also the reading of Ṭalḥa. Others say he merely read *الدُّنْيَا*, as read by Ibn Qais.  
*الْعَلِيمُ* — *الْعَلِيمُ*. So Ibn Mas'ūd and Mu'adh.  
 3: *عَلَامِ الْغُيُوبِ* — *عَلَامِ الْغُيُوبِ*. So Ibn Khuthaim and Mu'adh.  
 12/11: *رَوْحَهَا* and *غُدُوْهَا* — *رَوْحَهَا* and *غُدُوْهَا*. So Abū Nahik and others.  
*الرَّيْحِ* — *الرَّيْحِ*. So Ibn Abī 'Abla and Abū Ḥaiwa.  
 14/13: *مِنْسَتَهُ* — *مِنْسَتَهُ*. See also Ibn Mas'ūd's reading.  
*الْإِنْسُ* — *الْإِنْسُ*, as Ibn 'Abbās and aḍ-Ḍaḥḥāk, but some said he read *الْإِنْسُ أَنْ لَوْ كَانَ الْإِنْسُ*. See also Ibn Mas'ūd. For



his reading others said *لَوْ كَانَتْ الْحَيْنُ* and yet others that he and Abū Mijlaz read *تَعْلَمُ* instead of *يَعْلَمُونَ*.

19/18: *يَا رَبَّنَا بَعْدَ - رَبَّنَا بَعْدَ*.

24/23: *لَا إِلَهَ إِلَّا عَلَى*, but some say *لَا إِلَهَ إِلَّا عَلَى* and others *لَا إِلَهَ إِلَّا عَلَى*.

26/25: *الْفَاتِحُ - الْفَاتِحُ*. So 'Isā ath-Thaqafī and others.

37/36: *بِالْأَلَا - بِالْأَلَا*. So al-Ḥasan, Mu'adh and Abū Mijlaz.

51/50: *وَأَخَذُوا - وَأَخَذُوا*. So read also by Talḥa b. Muṣarrif.

52/51: *الْتَنَاشُ - الْتَنَاشُ*.

54: *فَعَلَ - فَعَلَ*. So read by Ibn Mas'ūd.

#### SURA XXXV

1: *فَطَرِ السَّمَوَاتِ وَالْأَرْضِ - فَاِطَرِ السَّمَوَاتِ وَالْأَرْضِ*. So read by ad-Dahḥāk and others.

*جَعَلَ الْمَلَائِكَةَ - جَاعِلِ الْمَلَائِكَةَ*. See also Ibn Mas'ūd's reading.

2: *مُرْسِلَ لَهَا - مُرْسِلَ لَهَا* and *مُرْسِلَ لَهَا - مُرْسِلَ لَهَا*. So Ibn Abi 'Abla.

10/11: *يُصْعِدُ الْكَلَامَ الطَّيِّبَ - يُصْعِدُ الْكَلِمَ الطَّيِّبَ*. So Ibn Qais and al-Jahḍarī.

12/13: *شُرْبُهُ - شَرَابُهُ*. So Abū Rajā' and others.

18/19: *يَرْكَبِي - يَرْكَبِي*. So Talḥa b. Muṣarrif and others.

27/25: *مُخْتَلَفَةً - مُخْتَلَفَةً*. So Ibn Mas'ūd.

36/33: *تُجْزَى كُلُّ - تُجْزَى كُلُّ*, which was the Baṣran reading.

37/34: *يَذْكُرُ فِيهِ مِنْ أَدَّكَ - يَذْكُرُ فِيهِ مِنْ تَذَكَّرَ*. So Ibn Khuthaim.

Others said *يَذْكُرُ*. See also Ibn Mas'ūd's reading.

41/39: *وَلَقِنْ - وَلَوْ*. So Ibn Abi 'Abla and Ibn Qais.

#### SURA XXXVI

5/4: *تَنْزِيلٍ - تَنْزِيلٍ*, as read by the Baṣrans.

8/7: *جَعَلْنَا أَسْمَاءَهُمْ - جَعَلْنَا أَسْمَاءَهُمْ*. See also Ibn Mas'ūd and Ibn 'Abbās.

9/8: *سَدًّا (bis) - سَدًّا*, as 'Alī, Ya'qūb and others.

29/28: *زَقِيَّةٌ - زَقِيَّةٌ*. So vv. 49 and 53, see Ibn Mas'ūd's reading.

30/29: *يَا حَسْرَةَ الْعِبَادِ - يَا حَسْرَةَ الْعِبَادِ*, but others say *يَا حَسْرَةَ* as Qatāda.

31: *لَا يَرْجِعُونَ أَفَلَا تَعْقِلُونَ - لَا يَرْجِعُونَ*. So Ibn Khuthaim.

36: *وَمِمَّا لَا يَأْكُلُونَ - وَمِمَّا لَا يَأْكُلُونَ*. So Ibn Khuthaim.

38: *لَا مُسْتَقَرًّا - لَا مُسْتَقَرًّا*. See also Ibn Mas'ūd's reading.

41: *ذُرِّيَّاتِهِمْ - ذُرِّيَّاتِهِمْ*. So az-Zuhri, Mu'adh and others.

49: *يَخْتَصِمُونَ - يَخْتَصِمُونَ*. So Ibn Qais, Abū Nahik and others.

52: *مَنْ هَبْنَاهُ - مَنْ هَبْنَاهُ*, but some said he read *مَنْ هَبْنَاهُ*, others said *مَنْ هَبْنَاهُ* as Ibn Mas'ūd.

55: *شُغْلٍ - شُغْلٍ*. So read by Zaid b. 'Alī and many others.

58: *سَلَامًا - سَلَامًا*. Likewise Ibn Mas'ūd.

60: *أَلَمْ آخُذْ عَلَيْكُمْ الْعَهْدَ - أَلَمْ آخُذْ عَلَيْكُمْ الْعَهْدَ*. So Ibn Mas'ūd.

62: *جِبَالًا - جِبَالًا* as some of the Baṣrans, but others said that he and Ibn Mas'ūd read *قُرُونًا*.

*تَسْبِعُونَ - تَسْبِعُونَ*. So Ibn Mas'ūd.

64: *بِمَا كُنْتُمْ تَكْفُرُونَ فِي الدُّنْيَا - بِمَا كُنْتُمْ تَكْفُرُونَ*.

65: *وَنُكَلِّمُنَا - وَنُكَلِّمُنَا*. See Ibn Mas'ūd and Talḥa.

70: *لِيُنْذِرَ - لِيُنْذِرَ*, which was the reading of Ibn 'Āmir, Nāfi' and Ya'qūb.

71: *عَمِلْتُمْ - عَمِلْتُمْ*. So Ibn Qais and Ibn Dharr.

- 72: رَكَوْتَهُمْ - رَكَوْتَهُمْ, said to have been so read by 'Ā'isha.  
83: وَالْيَنَّا - وَالْيَنَّا. So Ibn Qais, Mu'adh and Abū Mijlaz.

## SURA XXXVII

- 6: يَزِينُوا الْكَوَاكِبَ - يَزِينُوا الْكَوَاكِبَ. So Zaid b. 'Alī and others.  
See Ibn Mas'ūd.  
57/55: رَحْمَةً - رَحْمَةً. So Ibn Khuthaim and Abū 'l-Mutawakkil.  
68/66: مَصِيرُهُمْ - مَصِيرُهُمْ. So Mu'adh and Abū Mijlaz.  
75/73: نُوحًا - نُوحًا. So Ja'far as-Sādiq and Ibn Qais.  
104: أَنْ - He omitted the word.  
123: إِلَيْسَ - إِلَيْسَ. See also Ibn Mas'ūd's reading here.  
130: إِلَيْ يَاسِينَ - إِلَيْ يَاسِينَ, though others say he read إِلَيْسَ.  
147: وَ - أَوْ. So read by Abū's-Sammāl and others.

## SURA XXXVIII

- 1: صَادٍ - صَادٍ, though others say صَادٍ as Ibn as-Samaifa' and others.  
6/5: وَأَنْطَلَقَ السَّلَا مِنْهُمْ أَنْ أَمْشُوا وَأَصْبِرُوا عَلَى عَذَابِ الْهَيْكَمِ.  
السَّلَا بَعْضُهُمْ لِبَعْضٍ أَصْبِرُوا عَلَى عِبَادَةِ الْهَيْكَمِ.  
22/21: تُشَاطِطُ - تُشَاطِطُ. So read by Abū's-Sammāl and others.  
23/22: تَسْعُونَ نَجَّةً حَامِلَةً - تَسْعُونَ نَجَّةً.  
33/32: مَسَاحًا - مَسَاحًا. So Zaid b. 'Alī and others.  
53: يُوعَدُونَ - يُوعَدُونَ supporting the Meccan and Basran reading.  
58: وَأَخْرَ - وَأَخْرَ, as read by the Basrans.

## SURA XXXIX

- 1: He prefaced the verse with حَم, as did Ibn Qais and Abū Mijlaz.  
3/4: مَا نَعْبُدُكُمْ إِلَّا لَتَقَرَّبُنَا - مَا نَعْبُدُكُمْ إِلَّا لَتَقَرَّبُنَا. See also Ibn Mas'ūd.

- 3/5: كَذُوبٌ كَفُورٌ - كَذُوبٌ كَفُورٌ. See also Ibn Mas'ūd.  
9/12: يَحْذَرُ عَذَابَ الْآخِرَةِ - يَحْذَرُ الْآخِرَةَ. So Sa'īd b. Jubair.  
22/23: عَنْ ذِكْرِ اللَّهِ - مِنْ ذِكْرِ اللَّهِ. So Abū 'Imrān.  
33/34: وَالَّذِي تَصَدَّقَ بِغَانِهِ - وَصَدَّقَ بِهِ. Others said that for وَالَّذِي تَصَدَّقَ بِهِ he read بِالْصَّدَقِ وَصَدَّقُوا بِهِ.  
As Ibn Mas'ūd.  
36/37: يَكْفِي عِبَادِهِ - يَكْفِي عِبَادِهِ. See Ibn Mas'ūd's reading.  
See also بِالْآلِهِ الَّتِي يَعْبُدُونَهَا مِنْ دُونِهِ - بِالَّذِينَ مِنْ دُونِهِ. Ibn Mas'ūd.  
38/39: كَاشِفَاتُهُ - كَشِفَتْ ضُرَّهُ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ مِنْ مُسْكِنَتْ رَحْمَتِهِ.  
عَنِّي وَبِرَحْمَتِهِ هَلْ مِنْ مَارْهَانَهُ عَنِّي.  
42/43: الَّذِي قَضَى عَمِّي - الَّتِي قَضَى عَلَيْهَا.  
53/54: إِيَّاهُ يَغْفِرُ لَكُمْ - إِنَّ اللَّهَ يَغْفِرُ.  
59/60: قَدْ جَاءَكُمْ - قَدْ جَاءَكَ آيَاتِي فَكَذَّبْتَ بِهَا وَاسْتَكْبَرْتَ وَكُنْتَ قَدْ جَاءَهُ. Others said قَدْ جَاءَهُ. The rūsul bāyātī fakkadnām bihā wāstakbratū wakkntū like Ibn Khuthaim, but others said he read قَدْ أَتَتْكَ آيَاتُنَا فَنَسِيتَهَا وَاسْتَكْبَرْتَ وَكَانَ Mas'ūd.  
60/61: أَحْوَهُهُمْ - وَجُوهَهُمْ.

## SURA XL

- 5: لِيَقْتُلُوهُ - لِيَأْخُذُوهُ. As Ibn Qais and Abū 'l-Mutawakkil.  
8: حَتَّى عَدْنٍ - حَتَّى عَدْنٍ. So Ibn Mas'ūd and Zaid b. 'Alī.  
15: لِيُنْذِرَ يَوْمٌ - لِيُنْذِرَ يَوْمٌ.  
16: عَمِيَّة - عَلَى اللَّهِ. So Ibn Mas'ūd.  
26/27: فَأَنْ - أَوْ أَرْ.  
36/38: أَطْلُعُ - أُنْبِغُ.

44/47: فَسْتَدْكُرُونَ - فَسْتَدْكُرُونَ. So Ibn Qais and others. Some, however, said he read فَسْتَدْكُرُونَ as Ibn Mas'ūd and Abū Rajā'.

71/73: فِي السَّلَاسِلِ - وَالسَّلَاسِلِ.

82: أَعْظَمَ مِنْكُمْ خَلْقَةً وَأَطْوَلَ مَنَازِلًا - وَأَشَدَّ قُوَّةً وَمَنَازِلًا.

#### SURA XLI

3/2: فَصَلَّتْ آيَاتِهِ - فَصَلَّتْ آيَاتُهُ. So read also by Ibn Mas'ūd.

11/10: صَعِدَ - أَسْتَوَى. So Ibn Qais and Abū Mijlaz.

أَجْنَبَاكَ لِمَا دَعَوْتَنَا - أَتَيْنَا.

21/20: شَهِدْتُمْ - شَهِدْتُمْ. So Ibn Khuthaim and Zaid b. 'Alī.

44: قُلْ أَعْبُدُوا - أَعْبُدُوا. or some said قُلْ أَعْبُدُوا.

#### SURA XLII

14/13: أَوْرَثُوا - أَوْرَثُوا. So Ibn Mas'ūd.

15/14: لَأَحْكُمَ - لَأَعْدِلَ. See also Ibn Mas'ūd's reading.

23/22: مَوَدَّةَ - الْمَوَدَّةَ. So Zaid b. 'Alī.

25/24: تَفْعَلُونَ - تَفْعَلُونَ, supporting the reading of the non-Kūfāns.

26/25: الَّذِينَ - الَّذِينَ. So Abū Ḥaṣīn.

51/50: حُجَّابٍ - حُجَّابٍ. So Ibn Mas'ūd and others.

52: لَتَدْعُوا - لَتَهْدَى. So read also by Ibn Mas'ūd.

#### SURA XLIII

5/4: إِذْ كُنْتُمْ - أَنْ كُنْتُمْ. So Zaid b. 'Alī and Abū 'Imrān.

18/17: يَنْشُرُوا - يَنْشُرُوا.

19/18: عَبْدٌ - عَبْدٌ. See also Ibn Mas'ūd's reading.

الَّذِينَ omitting هُمْ, but some said he omitted the الَّذِينَ also and read عِبَادَ الرَّحْمَنِ.

أَوْ شَهِدُوا خَلْقَهُمْ - أَشْهَدُوا خَلْقَهُمْ as Ibn Mas'ūd.

24/23: جِئْنَاكُمْ - جِئْنَاكُمْ. So read by Abū Ja'far and others.

35/34: وَمَا كُلُّ ذَلِكَ إِلَّا - وَإِنْ كُلُّ ذَلِكَ لَمَّا. but some say he merely read إِلَّا instead of لَمَّا.

36/35: يَعْشُو - يَعْشُو. So read by Zaid b. 'Alī.

يُقْبِضُ لَهُ شَيْطَانٌ - يُقْبِضُ لَهُ شَيْطَانًا. So Ibn 'Abbās and others.

45/44: وَاسَلِ الَّذِينَ أَرْسَلْنَا إِلَيْهِمْ - وَاسَلِ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا. See Ibn Mas'ūd.

46/45: قَوْمِهِ فَقُلْ - وَمَلَائِكِهِ فَقَالَ.

53: أَلْقَى عَلَيْهِ, but others say أَلْقَى عَلَيْهِ أَسَاوِرَ - أَلْقَى عَلَيْهِ أَسَاوِرَ as al-A'mash, and others أَلْقَى عَلَيْهِ أَسَاوِيرَ as Ibn Mas'ūd.

58: أَمَ هَذَا - أَمَ هُوَ. So Ibn Mas'ūd.

61: لَذِكْرٍ - لَعَلِّمْ.

72: وَرَثَتُهَا - وَرَثَتُهَا. So read by Ibn Qais.

84: اللَّهُ - (bis) إِلَهٌ. So read by Ibn Mas'ūd.

88: يَارَبِّ - يَارَبِّ.

#### SURA XLIV

12/11: أَصْرَفَ - أَكْشَفَ.

45: كَالْمُهْلِ - كَالْمُهْلِ, as al-Ḥasan and ad-Daḥḥāk.

#### SURA XLV

4/3: آيَاتٍ - آيَاتٍ. So read also by Ibn Mas'ūd.

5/4: آيَاتٍ - As in v. 3.

9/8: عَلِمَ مِنْ آيَاتِنَا شَيْءٌ - عَلِمَ مِنْ آيَاتِنَا شَيْئًا, as Qatāda. See also Ibn Mas'ūd.

- 23/22: تَذْكُرُونَ - تَذْكُرُونَ. So read also by al-A'mash.  
 24/23: إِلَّا دَهْرٌ يَمُرُّ - إِلَّا الدَّهْرُ. So Ibn Mas'ūd.

## SŪRA XLVI

- 4/3: أَثَرُو - أَثَرُو. See also Ibn Mas'ūd's reading.  
 5/4: مِنْ غَيْرِ اللَّهِ - مِنْ دُونِ اللَّهِ. So Mu'adh and Ibn Khuthaim.  
 15/14: إِذَا أَسْتَوَى وَبَلَغَ - إِذَا بَلَغَ. So Ibn Mas'ūd.  
 رَبِّ الْهَمَّتِي أَنْ أَشْكُكَ عَلَى النِّعَمِ الَّتِي - رَبِّ أَوْزِعْنِي ..... صَلَاحًا  
 أَنْعَمْتَ بِهَا عَلَيَّ وَعَلَى وَالِدَيَّ أَنْ نَعْمَلَ صَالِحًا  
 17/16: أَنَا مُرَانِي أَنْ أَرْجِعَ عَنْ - أَعِدَّائِي أَنْ أُخْرَجَ وَقَدْ خَلَّتِ الْقُرُونُ  
 عِبَادَةُ اللَّهِ الْقُرُونُ. So Ibn Mas'ūd.  
 20/19: الْهَوَانِ - الْهَوْنِ. So Ibn Abī 'Abla and others.  
 أَذْهَبْتُمْ - أَذْهَبْتُمْ. So Qatāda, Mujāhid and others.  
 21/20: وَقَدْ خَلَّتِ الرُّسُلُ الَّذِينَ كَانُوا يُنذِرُونَهُمْ لَيْلُهُمْ - وَقَدْ خَلَّتِ النُّذُرُ  
 وَنَهَارُهُمْ. So Ibn Qais.  
 24/23: قُلْ بَلْ هُوَ مَا - بَلْ هُوَ مَا. See Ibn Mas'ūd's reading.  
 25/24: مَسْكُكُمْ - مَسْكُكُمْ. So Abū Nahik and Ibn Qais.  
 28/27: إِنْكُمْ - إِنْكُمْ. So Ibn 'Abbās and others. See also Ibn Mas'ūd.  
 فَلَوْ لَا - فَلَوْ لَا نَصَرَهُمُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ قُرْبَانًا إِلَى اللَّهِ  
 نَصَرَتُهُمُ الْيَهُودُ الَّتِي يَعْبُدُونَهَا مِنْ دُونِ اللَّهِ مِنْ شَيْءٍ  
 35: النَّهَارِ - النَّهَارِ. So Ibn Qais and Abū Nahik.

## SŪRA XLVII

- 2: أَنْزَلَ - أَنْزَلَ. See also the reading of Ibn Mas'ūd. Others  
 said he read أَنْزَلَ as read by Abū 'l-Mutawakkil.  
 4/5: قَتَلُوا - قَتَلُوا. So Abū 'l-Āliya and Qatāda.  
 18/20: إِنْ تَأْتِيهِمْ - إِنْ تَأْتِيهِمْ. So Abū 's-Sammāl.

- 21/22: طَاعَةٌ - طَاعَةٌ. يَقُولُونَ طَاعَةٌ.  
 24/26: أَقْفَلُهَا - أَقْفَلُهَا. So Ibn Qais and Ibn as-Samaifa'.  
 37/39: يُخْرِجُ أَضْفَانَكُمْ - يُخْرِجُ أَضْفَانَكُمْ.

## SŪRA XLVIII

- 9: تَعَزَّزُوا - تَعَزَّزُوا. So Abū Rajā' and others.  
 يُسَبِّحُوا اللَّهَ - يُسَبِّحُوا اللَّهَ. So Ibn Mas'ūd.  
 10: فَسَيُوتِيهِ - He supported TR against the more common  
 فَسَيُوتِيهِ.  
 11: ضَرًّا - supporting the Kufān reading.  
 15: أَنْ يُغَيِّرُوا الْكِتَابَ الَّذِي نَزَلَ عَلَى رَسُولِهِ - كَلَّمَ اللَّهُ  
 See Ibn Mas'ūd.  
 16: يُسَلِّمُوا - يُسَلِّمُوا. Some said Ibn Mas'ūd read likewise.  
 فَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ وَتَصَدِّقُوا بِمَا جَاءَكُمْ بِهِ وَتَنْفِقُوا - فَإِنْ تُطِيعُوا  
 So Ibn Qais.  
 25: تَرَابِلُوا - تَرَابِلُوا. So Ibn Abī 'Abla and others.  
 26: لَوْ حَمِيمٌ كَمَا حَمَلْنَا لِنَسُدَّ الْمَسْجِدَ الْحَرَامَ - He added الْحَرَامَ.  
 28: أَرْسَلَ نَبِيَّهُ - أَرْسَلَ رَسُولَهُ. See Ibn Mas'ūd's reading.  
 29: أَشِدَّاءُ - أَشِدَّاءُ. So Ibn Abī Ishāq. See also Ibn Mas'ūd's  
 reading.  
 شَطَاءُهُ - شَطَاءُهُ. So Ibn Hurmuz and others. Note also  
 Ibn Mas'ūd.

## SŪRA XLIX

- 2: فَتَذْهَبَ - فَتَحْبِطَ as Ibn Mas'ūd, but others say فَتَذْهَبَ as  
 Abū Nahik.  
 4: الْحَجَرَاتِ - الْحَجَرَاتِ. So read by Abū Ja'far and Shaiba.

- 7: *أَكْثَرُهُمْ* - *أَكْثَرُهُمْ*. See also Ibn Khuthaim.  
 7: *عِثْرَتَهُ لَوْ يُطَاوِعُكُمْ* - *يُطَاعِيكُمْ*. See Ibn Mas'ūd.  
 9: *أَفْتَلُوا* - *أَفْتَلُوا*. So Ibn Mas'ūd and Zaid b. 'Alī.  
 10: *إِخْوَانَكُمْ* - *أَخَوِيكُمْ*, as read by Ya'qūb and others.  
 11: *عَسَا* - *عَسَى*. So Ibn Mas'ūd.  
       *عَسَى* (second occurrence) - *عَسَيْنَ*. So Ibn Mas'ūd.  
 13: *لَتَعْرِفُوا* - *لَتَعْرِفُوا*. So Ibn 'Abbās and aḍ-Ḍaḥḥāk.  
 14: *يَذْكُرْكُمْ* - *يَا لَيْتَكُمْ*, supporting the Baṣran reading.  
 18: *يَعْمَلُونَ* - *يَعْمَلُونَ*. So Mujaḥid, Qatāda and others.

## SŪRA L

- 7: *وَالْأَرْضُ* - *وَالْأَرْضُ*. So Mu'adh, Abū 's-Sammāl and others.  
 19/18: *الْحَقِّ بِالْمَوْتِ* - *الْمَوْتِ بِالْحَقِّ*. So read by Ibn Mas'ūd.  
       *سَكْرَاتُ* - *سَكْرَةُ*. So Ibn Mas'ūd and Sa'īd b. Jubair.  
 24/23: *إِلْقَاءُ* - *إِلْقَاءُ*. So read by al-Ḥasan.  
 30/29: *يُقَالُ* - *نَقُولُ*. So Ibn Mas'ūd and al-Ḥasan.  
 31/30: *وَأُزْلِفَتْ* - *وَأُزْلِفَتْ*. So Mu'adh.  
 36/35: *فَنَقَّبُوا* - *فَنَقَّبُوا*. So al-Ḥasan, and see Ibn Mas'ūd's reading.  
 44/43: *تَنْشَقُّ* - *تَنْشَقُّ*. So Zaid b. 'Alī.

## SŪRA LI

- 7: *الْحَبْلِكُ* - *الْحَبْلِكُ*. See also Ibn Mas'ūd.  
 16: *أَخْذُونَ* - *أَخْذِينَ*. So read by Ibn Abī 'Abbl and others.  
 22: *أَرْزَاقَكُمْ* - *رَزَقَكُمْ*. See also the reading of Ibn Mas'ūd.  
 44: *الصَّوَارِعُ* - *الصَّعْفَةُ*. So Ibn Mas'ūd.  
 49: *تَذَكَّرُونَ* - *تَذَكَّرُونَ*.  
 56: *وَالْإِنْسَ مِنَ الْمُؤْمِنِينَ* - *وَالْإِنْسَ*. So Ibn 'Abbās and Ibn Mas'ūd.  
 58: *إِنِّي أَنَا الرَّزَاقُ* - *إِنَّ اللَّهَ هُوَ الرَّزَاقُ*. So Ibn Mas'ūd.

## SŪRA LII

- 7: *وَإِفْعَ* - *وَإِفْعَ*. So Zaid b. 'Alī and others read.  
 18: *فَاكِهُونَ* - *فَاكِهِينَ*. So Abū's-Sammāl and others.  
 21: *لِئَنَّاكُمْ* - *لِئَنَّاكُمْ*. So read by Ibn Mas'ūd and Ṭalḥa.  
       *ذُرِّيَّتَهُم* - *ذُرِّيَّتَهُم*, supporting the reading of the Baṣrans.

## SŪRA LIII

- 8: *فَدَدَانِي* - *فَدَدَانِي*. So Abū 'l-Mutawakkil and Abū 'Imrān.  
 15: *عِنْدَهُمْ جَنَّاتُ* - *عِنْدَهَا جَنَّةٌ*, as Ibn Mas'ūd.  
 22: *ضَبْرِي* - *ضَبْرِي*. So read by Zaid b. 'Alī.  
 26: *شَفَاعَتُهُ* - *شَفَاعَتُهُم*. So read by Zaid b. 'Alī and others, some, however, say he read *شَفَاعَتُهُم* as Ibn Abī 'Abbl.  
 28/29: *بِهِ* - *بِهِ*.  
 50/51: *عَادَ الْأُولَى* - *عَادَ الْأُولَى*. Others say he read with Ibn Mas'ūd  
       *أَنَّهُ أَهْلَكَ الْقُرُونَ الْأُولَى وَتَوَرَدَ وَالَّذِينَ مِنْ بَعْدِهِمْ فَمَا أَبْقَى*.  
 53/54: *وَالْمُؤْنَفِكَاتِ* - *وَالْمُؤْنَفِكَاتِ*, as al-Ḥasan.  
 58: He added a verse - *وَالَّذِينَ كَفَرُوا سَتَأْتِيهِمُ الْعَاشِيَةُ*. See Ṭalḥa and Ibn Mas'ūd.  
 60: *وَتَضَحَّكُونَ* - . He omitted the *و* as did Ibn Mas'ūd and al-Ḥasan.

## SŪRA LIV

- 1: *وَقَدِ انْشَقَّ* - *وَقَدِ انْشَقَّ*. So Hudhaifa and Mu'adh.  
 4: *مُزَجَّرٌ* - *مُزَجَّرٌ*. So read by Mu'adh, Ibn Qais and Zaid b. 'Alī.  
 7: *خَاشِعَةً* - *خُشَعًا*. So read by Ibn Mas'ūd, but some say he  
       read *دَامِعَةً أَبْصَارُهُمْ دَامِعَةً قُلُوبُهُمْ* - *دَامِعَةً*.  
 12: *الْهَبَانِ* - *الْهَبَانِ*. So Zaid b. 'Alī. See also Ibn Khuthaim.

- 12: فَجَرْنَا - فَجَرْنَا. So Ibn Mas'ūd.  
 15: مُذَكِّر - مُذَكِّر. So Ibn Qais and others. See also Ibn Mas'ūd.  
 20: أَعْيَاز - أَعْيَاز. See the reading of Ibn Mas'ūd.  
 45: الْأَذْنَاب - الْأَذْنَاب. So Ibn Abī 'Abla and Ibn Qais.  
 سَتَّهَزَمَ جَمُوعَهُمْ - سَتَّهَزَمَ الْجَمْعُ, as Ibn Mas'ūd.  
 48: يُسْحَبُونَ - يُسْحَبُونَ. So read by Ibn Qais.  
 55: مَقَاعِد - مَقَاعِد. So read by Abū's-Sammāl.

## SŪRA LV

- 13/12: فَيَايَ - فَيَايَ, and so throughout the Sūra.  
 22: يُخْرِجُ - يُخْرِجُ.  
 27: ذُو - ذُو. So read by Ibn Mas'ūd.  
 31: إِلَيْكُمْ - إِلَيْكُمْ.  
 35: نُحَاسٍ - نُحَاسٍ.  
 54: فُرُشٍ - فُرُشٍ. So read by Ibn Mas'ūd and Abū Haiwa.  
 76: خُضِرَ - خُضِرَ. So read by al-A'raj.  
 78: He added the sentence - فَيَايَ ءَالَاءَ رَبِّكُمَا تُكَذِّبَانِ

## SŪRA LVI

- 10: He read here like Ibn Mas'ūd and Ibn Khuthaim a Shī'a reading - وَالسَّائِفُونَ بِالْأَلْيَانِ بِلِّسَى (عليه السلام) فَمَنْ عَلَى وَدْرَتِهِ - الَّذِينَ أَصْطَفَاهُمْ اللَّهُ مِنْ أَصْحَابِهِ وَجَعَلَهُمُ الْمَوَالِيَ عَلَى غَيْرِهِمْ أُولَئِكَ هُمُ الْفَائِزُونَ الَّذِينَ يَرْتُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ.  
 12: جَنَّةٍ - جَنَّةٍ. So Talha and Ibn Khuthaim.  
 22: وَحُورًا عِينًا - وَحُورًا عِينًا. So read by Ibn Mas'ūd.  
 33/32: مَنطُوعَةٍ - مَنطُوعَةٍ.  
 34/33: فُرُشٍ - فُرُشٍ. So read by Ibn Mas'ūd and Abū Haiwa.

- 65: تَفَكُّونَ - تَفَكُّونَ. So read by Ibn Qais.  
 82/81: تَكْذِبُونَ - تَكْذِبُونَ. So read by Mu'adh and Ibn Qais.

## SŪRA LVII

- 9: أَنْزَلَ - أَنْزَلَ. So read by Zaid b. 'Alī.  
 13: أَنْظَرُونَا لِلَّذِينَ آمَنُوا أَخْرُونَا لِلَّذِينَ - أَنْظَرُونَا. See Ibn Mas'ūd.  
 يَأْنٍ فِي بَاطِنِهَا الرَّحْمَةُ وَمَنْ يَلْقَائِهَا الْعَذَابُ - بَاطِنُهُ فِيهِ الرَّحْمَةُ.  
 See Ibn Mas'ūd.  
 16/15: أَلَمْ - أَلَمْ. See also the reading of Ibn Mas'ūd.  
 فَطَوَّلَ - فَطَوَّلَ. So also Ibn Mas'ūd.  
 18/17: الْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ - الْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ.  
 22: فِي الْأَرْضِ وَلَا فِي السَّمَاءِ - فِي الْأَرْضِ.  
 23: أَتَاكُمْ - أَتَاكُمْ, supporting the Baṣran reading.  
 29: إِلَهًا - إِلَهًا. So read also by Ibn Mas'ūd.  
 إِيَّاهُمْ لَا - إِيَّاهُمْ لَا.

## SŪRA LVIII

- 2: يَنْظُرُونَ - يَنْظُرُونَ, though some said he read يَنْظُرُونَ.  
 4/5: as Ibn Mas'ūd, and then added to it - يُحِيبُ إِذَا سَأَلْتُمُوهُ - لِيُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ.  
 7/8: خَمْسَةً and ثَلَاثَةً - خَمْسَةً and ثَلَاثَةً. So Ibn Abī 'Abla.  
 وَلَا أَفَلٌ - وَلَا أَفَلٌ. See Ibn Mas'ūd and Zaid b. 'Alī.  
 8/9: فَيَنْجُونَ - فَيَنْجُونَ. See Ibn Mas'ūd's reading.  
 11/12: تَفَاحُوا - تَفَاحُوا. So also al-Ḥasa and Ibn Qais.

## SŪRA LIX

- 3: الْحَجَلَاءُ - الْحَجَلَاءُ. So read by al-Ḥasan.  
 10: غَمْرًا - غَمْرًا. See also Ibn Mas'ūd's reading.  
 23: الْمُؤْمِنُونَ - الْمُؤْمِنُونَ. So 'Isā ath-Thaqafī.

## SŪRA LX

- 3: يَفْصَلُ - يَفْصَلُ. So read by Ṭalḥa b. Muṣarrif and others.  
 11: فَأَعْقَبْتُمْ - فَأَعْقَبْتُمْ. See also Ibn Mas'ūd's reading.

## SŪRA LXI

- 6: رَسُولُ اللَّهِ إِلَيْكُمْ وَإِنْ يَنْبَغِي - رَسُولُ اللَّهِ إِلَيْكُمْ..... سَحَرٌ مُبِينٌ  
 أَمْتُهُ آخِرُ الْأُمَمِ يَخْتُمُ اللَّهُ بِهِ الْأَنْبِيَاءَ وَالرُّسُلَ قَالُوا هَذَا سَحَرٌ مُبِينٌ  
 11: تَجَاهَدُوا and تَوَمَّنُوا - تَجَاهَدُوا and تَوَمَّنُوا. So Zaid b. 'Alī.  
 13: نَصْرًا مِنْ اللَّهِ وَفَتْحًا قَرِيبًا - نَصْرًا مِنْ اللَّهِ وَفَتْحًا قَرِيبًا. So read by  
 Ibn Abī 'Abla.  
 14: فَتَنَّبَتْنَا الَّذِينَ آمَنُوا ثُمَّ نَصَرْنَاهُمْ عَلَى - فَتَنَّبَتْنَا الَّذِينَ آمَنُوا عَلَى عَدُوِّهِمْ  
 عَدُوِّهِمْ. See Ibn Mas'ūd.

## SŪRA LXII

- 9: فَأَمَضُوا - فَأَمَضُوا. So read by Ibn Mas'ūd.  
 يَوْمَ الْعُرْوَةِ الْكُبْرَى - يَوْمَ الْجُمُعَةِ  
 11: أَنْصَرَفُوا - أَنْصَرَفُوا. So Zaid b. 'Alī and Ibn Qais.  
 مِنْ التَّجَارَةِ الَّذِينَ أَنْفَلُوا - مِنْ التَّجَارَةِ. So Ṭalḥa.

## SŪRA LXIII

- 6: اسْتَغْفَرْتُ - اسْتَغْفَرْتُ as Abū Ja'far. See Ibn Mas'ūd's reading.  
 8: لِيُخْرِجَن - لِيُخْرِجَن. So read by Ibn Ya'mar and others.

- 10: فَأَتَصَدَّقَ - فَأَتَصَدَّقَ. So read likewise by Ibn Mas'ūd. So for  
 وَأَكُونَ he read وَأَكُونَ.  
 مِنَ الْمُصْلِحِينَ - مِنَ الْمُصْلِحِينَ.

## SŪRA LXIV

- 11: يَهْدَى قَلْبُهُ - يَهْدَى قَلْبُهُ.  
 14: مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ - مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ without مِنْ and with  
 a following عَدُوِّكُمْ.

## SŪRA LXV

- 1: لِعِدَّتِهِمْ - لِعِدَّتِهِمْ. So read by Ibn 'Abbās and others.  
 Others said لِقَبْلِ عِدَّتِهِمْ. So Ibn Khuthaim. See also Ibn  
 Mas'ūd.  
 إِلَّا أَنْ يَفْحُشْنَ - إِلَّا أَنْ يَأْتِيَنَّ بِفَحْشَةٍ مُبِينَةٍ. But some said يَفْحُشْنَ  
 عَلَيْهِمْ. See also Ibn Mas'ūd's reading.  
 7: قُدِّرَ - قُدِّرَ. Though some said he read رِزْقُهُ as Ibn  
 Khuthaim, and Ibn Mas'ūd.  
 11: رَسُولٌ - رَسُولٌ. So read by Ibn Abī 'Abla and others.

## SŪRA LXVI

- 3: عُرُوفَ بَعْضِهِ - عُرُوفَ بَعْضِهِ. So read by Ibn Mas'ūd.  
 4: تَطَاهَرًا - تَطَاهَرًا. So read by Ibn Ya'mar and others.  
 الْمُؤْمِنِينَ أَبُو بَكْرٍ وَعُمَرُ - الْمُؤْمِنِينَ  
 5: سَيِّحَاتٍ - سَيِّحَاتٍ. So Ibn Qais and others.  
 12: وَصَدَقْتُ بِكَلِمَةٍ رَبِّهَا - وَصَدَقْتُ بِكَلِمَةٍ رَبِّهَا.

## SŪRA LXVII

- 3: تَنَافُوتٍ - تَنَافُوتٍ as read by Zaid b. 'Alī. See also Ibn Mas'ūd.

8: تَمِيزٌ - تَمِيزٌ. So Ṭalḥa and Abū Ḥaṣīn.

9: جَاءَكُمْ رَسُولٌ مِنْكُمْ - جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِنْ شَيْءٍ. So read also by Ibn Mas'ūd.

22: أَمِنْ - أَمِنْ. So read by Ṭalḥa and Ibn Qais.

27: كُنْتُمْ تَدْعُونَ - كُنْتُمْ تَدْعُونَ without the ياء. See also Ibn Mas'ūd.

#### SŪRA LXVIII

6: فِي أَيِّكُمْ يُقْنُونُ - بِأَيِّكُمْ الْيَقْنُونُ.

13: عَمَلٌ - عَمَلٌ. So read by al-Ḥasan and others.

38: إِنْ - إِنْ. So read by al-Ḥasan and others.

39: إِنْ لَكُمْ - إِنْ لَكُمْ. So Ibn Qais and Abū 'Imrān al-Jawnī.

41: بَشْرِكُمْ and بَشْرِكُمْ - بَشْرِكُمْ and بَشْرِكُمْ. So read by Ibn Abī 'Abla.

42: تَكْشِفُ - تَكْشِفُ. So read by Ibn Mas'ūd.

49: تَدَارَكُهُ - تَدَارَكُهُ, as Ibn Mas'ūd, but some said he read تَدَارَكُهُ.

51: لِيَزْلَقُونَكَ - لِيَزْلَقُونَكَ. See Ibn 'Abbās and Ibn Mas'ūd.

#### SŪRA LXIX

5 and 6: فَاهْلِكُوا - فَاهْلِكُوا. So Zaid b. 'Alī.

9: مَنْ تَلْقَاهُ مِنْ مَعَهُ - مَنْ تَلْقَاهُ مِنْ مَعَهُ, though some said مَنْ تَلْقَاهُ مِنْ مَعَهُ, both of which forms were also given from Ibn Mas'ūd.

12: نَعِيمًا - نَعِيمًا. So read by Abū's-Sawwār and others.

14: فَذَكَّنَا - فَذَكَّنَا. So read by Abū's-Sammāl and others.

19: كَتَابٍ - كَتَابٍ. Similarly the following words ending in يَةٌ.

41: تَوَمِّنُونَ - تَوَمِّنُونَ.

تَذَكَّرُونَ - تَذَكَّرُونَ.

44: تَقُولُ عَلَيْنَا - تَقُولُ عَلَيْنَا. See Ibn Khuthaim.

#### SŪRA LXX

1: سَأَلَ سَأَلَ - سَأَلَ سَأَلَ. So read by Ibn Mas'ūd also.

2: عَلَى الْكَافِرِينَ - عَلَى الْكَافِرِينَ.

38: جَنَّةٍ نَعِيمًا - جَنَّةٍ نَعِيمًا. So read by 'Isā ath-Thaqafī and others.

40: الْمَشْرِقِ وَالْمَغْرِبِ - الْمَشْرِقِ وَالْمَغْرِبِ. So Ibn Khuthaim.

#### SŪRA LXXI

15/14: طَرَانِقٍ - طَرَانِقٍ as Mu'adh and Ibn Qais. See also Ibn Mas'ūd.

28/29: وَلَوْلَا الَّذِي - وَلَوْلَا الَّذِي. See also Ibn Mas'ūd.

#### SŪRA LXXII

1: أَرْحَى - أَرْحَى. So read by Ibn Qais and al-Jahḍarī.

3: وَأَنَّهُ - وَأَنَّهُ, as the Meccan, Madinan and Baṣran reading.

5: نَقُولَ - نَقُولَ. So Ya'qūb, al-Jahḍarī and Ibn Miqsam.

17: نُسَلِّكُهُ - نُسَلِّكُهُ. So read by 'Isā ath-Thaqafī and al-Jahḍarī.

21: غَيًّا - غَيًّا.

28: أَحَاطَ - أَحَاطَ. So Ibn Abī 'Abla. See also Ibn Mas'ūd's reading.

أَحْصَى كُلُّ - أَحْصَى كُلُّ. So Ibn Abī 'Abla.

لُعَلَّمَ - لُعَلَّمَ. So read by many of the Baṣrans.

#### SŪRA LXXIII

1: الْمَتَرَمِلُ - الْمَتَرَمِلُ.

9: رَبِّ - رَبِّ. So read by Zaid b. 'Alī.



الْمَشَارِقِ وَالْمَغَارِبِ - الْمَشْرِقِ وَالْمَغْرِبِ. So Ibn Khuthaim and Ibn Mas'ūd.

20: نَصْفُهُ وَثُلُثُهُ. — He supported TR against the *jarr* reading.

## SŪRA LXXIV

1: الْمُدْرِيْرُ - الْمُدْرِيْرُ. So read by al-A'mash.

6: تَمْنُنُ - تَمْنُنُ. So read by Abū's-Sammāl and others.

أَنْ تَسْتَكْبِرُ - تَسْتَكْبِرُ. As Ibn Mas'ūd.

29: لَوَاحَةٌ - لَوَاحَةٌ. So Zaid b. 'Alī and Ibn as-Samaifa'.

33/36: إِذَا أَدْبَرَ - إِذَا أَدْبَرَ. So read by Ibn Mas'ūd and many others.

36/39: نَذِيرٌ - نَذِيرٌ. Thus read by Ibn Abī 'Abla.

50/51: مُسْتَفْرَةٌ - مُسْتَفْرَةٌ. The reading of Nāfi' and Ibn 'Āmir.

## SŪRA LXXV

4: فَادِرُونَ - فَادِرِينَ. So Ibn Abī 'Abla.

7: بَلَى - بَلَى. So Ibn Qais and Abū's-Sammāl.

17, 18, 19: He read as Ibn Mas'ūd - فَإِذَا.   
 إِنْ عَلَيْنَا جَمْعٌ وَقَرَأَ بِهِ فَإِذَا. A Shī'a reading.

فَرَأَاهُ فَاتَّبَعَ قَرَآنَهُ مِنَ الْقِرَاءَةِ ثُمَّ إِنْ عَلَيْنَا بَيِّنَاتٌ.   
 22: نَاضِرَةٌ - نَاضِرَةٌ, as Ibn 'Abbās and Zaid b. 'Alī.

## SŪRA LXXVI

14: دَانٍ - دَانِيَةٌ. See also Ibn Mas'ūd's reading.

21: أَسَاوِرَ - أَسَاوِرَ. So read by Ibn Qais. See also Ibn Mas'ūd.

خُضْرٌ - خُضْرٌ. He supported TR against the Kūfan and Meccān خُضْرٌ.

24: مِنْهَا - مِنْهَا. So Zaid b. 'Alī and Abū 'l-Mutawakkil.

30: يَشَاهُونَ - يَشَاهُونَ as the non-Kūfans.

31: وَالظَّالِمِينَ - وَالظَّالِمِينَ. See Ibn Mas'ūd.

## SŪRA LXXVII

: نَفْسٌ: فَرَجْتُ: طَمَسْتُ - أَجَلْتُ: 12: نُسِنْتُ: 10: فُرِجْتُ: 9: طُمِسْتُ: 8:   
 أَجَلْتُ. So read by Ibn Mas'ūd and Ibn Qais.

11: أَرَقْتُ - أَرَقْتُ. So read by Abū Ja'far. See Ibn Mas'ūd's reading.

33: رَجَمَلَةٌ - رَجَمَلَةٌ.

## SŪRA LXXVIII

1: عَمَّا - عَمَّا. So read by Ibn Mas'ūd, 'Ikrima and 'Isā ath-Thaqafi.

6: مَهْدًا - مَهْدًا. So Mujāhid and Ibn Khuthaim.

14: مِنَ الْمُعْصِرَاتِ - مِنَ الْمُعْصِرَاتِ. So read by Ibn Mas'ūd, but some said he read مِنَ الْمُعْصِرَاتِ.

35: يَسْتَمِعُونَ - يَسْمَعُونَ. See also Ibn Mas'ūd.

37: رَبِّ - رَبِّ. He supported TR against the alternative رَبِّ.

## SŪRA LXXIX

10: الْحَفَرَةُ - الْحَفَرَةُ. So Abū Haiwa, Ibn Qais and others.

11: نَاخِرَةٌ - نَاخِرَةٌ. So read by Ibn Mas'ūd.

13: رَفِيَّةٌ - رَفِيَّةٌ. See also Ibn Mas'ūd.

18: تَرْكِيٌّ - تَرْكِيٌّ supporting the Hījāzī reading.

32: وَالْجِبَالُ - وَالْجِبَالُ. So read by al-Ḥasan and others.

33: مَتَاعٌ - مَتَاعٌ. So Ibn Abī 'Abla.

35: يَتَذَكَّرُ - يَتَذَكَّرُ. See also Ibn Mas'ūd's reading here.

## SŪRA LXXX

2: أَنْ - أَنْ with *talyin*. See also Ibn Mas'ūd. So read by al-Ḥasan.

- 6: تَصَدَّى - تَصَدَّى. So read by Ibn Qais and others.  
 10: تَلَهَّى - تَلَهَّى. So read also by Ibn as-Samaifa.  
 41: فَتَرَةً - فَتَرَةً. So Abū's-Sammāl and Ibn Abī 'Abla.

## SŪRA LXXXI

- 9: فَتَلَنِي - فَتَلَنِي. Note also Ibn Mas'ūd's reading.  
 21: ثُمَّ - ثُمَّ. So read by Mu'adh and Abū Haiwa.  
 24: بِضَيْينَ - He supported TR against the alternative بَطْنَيْنِ.

## SŪRA LXXXIII

- 6: يَوْمَ - يَوْمَ. So Zaid b. 'Alī. See also Ibn Mas'ūd.  
 14: كُلَّ - كُلَّ. So read by Ibn Abī 'Abla.  
 24: تُعْرِفُ - تُعْرِفُ. Read thus by Ya'qūb and Abū Ja'far.  
 26: خَتْمَهُ - خَتْمَهُ, as read by 'Urwa b. az-Zubair.

## SŪRA LXXXIV

- 19: لَتَرْكَبُنَّ - لَتَرْكَبُنَّ. So Mu'adh and Abū Ḥaṣīn. See Ibn Mas'ūd.

## SŪRA LXXXV

- 8: إِلَّا أَنْ آمَنُوا - إِلَّا أَنْ يُؤْمِنُوا. So read by Ibn Qais.

## SŪRA LXXXVI

- 4: إِنَّ كُلَّ - إِنَّ كُلَّ. As Abū 'l-Mutawakkil and Ibn Qais.  
 1: إِلَّا - إِلَّا. So read by Ibn Qais and Abū Ḥaṣīn.  
 6: مَدْفُوقٍ - دَافِقٍ. So Ibn Qais and Ibn Khuthaim.

## SŪRA LXXXVII

- 1: سُبْحَانَ رَبِّيَ - سُبْحَانَ رَبِّيَ. So read by 'Alī.  
 6: فَلَنْ - فَلَنْ. So Ibn Qais.  
 16: بَلْ أَنْتُمْ - بَلْ أَنْتُمْ. So also Ibn Mas'ūd.

## SŪRA LXXXVIII

- 4: تُصَلَّى - تُصَلَّى, supporting the reading of the Baṣrans.  
 11: لَا يُسَمِّعُ - لَا يُسَمِّعُ. So read by Ibn Kathīr, Abū 'Amr and others.  
 17: الْإِلِيلَ - الْإِلِيلَ. Said to have been read thus by 'Ā'isha and Ibn Mas'ūd.  
 20: سَطَّحَتْ - سَطَّحَتْ. So Ibn as-Samaifa and Abū 'l-Mutawakkil.  
 25: إِيَابَهُمْ - إِيَابَهُمْ, which was the reading of Abū Ja'far.

## SŪRA LXXXIX

- 3/2: وَشَفَعِ وَتَرٍ - وَشَفَعِ وَتَرٍ. See also Ibn Mas'ūd's reading.  
 6/5: بَعَادَ - بَعَادَ. So Ibn az-Zubair and al-Ḥasan.  
 8/7: مِثْلَهُمْ - مِثْلَهُمْ.  
 17/18: يُكْرِمُونَ - يُكْرِمُونَ, supporting the reading of the Baṣrans.  
 27: يَا أَيُّهَا - يَا أَيُّهَا. So Zaid b. 'Alī. Some, however, said he read these verses - راضية ربك راضية - مرضية فادخلي في عبيدي.  
 29: فَادْخُلِي - فَادْخُلِي. So Ibn Qais and Abū 'Imrān, though some said اُدْخُلِي.  
 30: اِجْئِي - اِجْئِي. So read by Ibn Qais.

## SŪRA XC

7: *يَرَهُ* — *يَرَهُ*. So Ibn Qais and Abū 'Imrān.

14: *ذِي* — *ذَا* as al-Ḥasan and Ibn Abī 'Abī.

## SŪRA XCI

15: *فَلَا يَخَافُ* — *وَلَا يَخَافُهُ*, as was read by Nāfi'.

## SŪRA XCIII

8: *عَلِيًّا* — *عَلِيًّا* as Ibn as-Samaifa'. See also Ibn Mas'ūd.

## SŪRA XCIV

2: *وَوَضَعْنَا* — *وَحَطَطْنَا*. So Ibn Khuthaim. See Ibn Mas'ūd's reading.

7, 8: He read *فَإِذَا فَرَعْتَ فَرَغْتَ وَإِلَى رَبِّكَ فَانْصَبْ* as Abū Mijlaz.

## SŪRA XCV

5: *السَّافِلِينَ* — *سَفَلِينَ*, as Ibn Mas'ūd.

## SŪRA XCVI

16: He read *النَّاصِيَةِ الْكَاذِبَةِ الْحَاطَّةِ*. So Abū Ḥaṣīn.

18: *سِدْعَى الزَّانِيَةِ* — *سَدْعُ الزَّانِيَةِ*.

## SŪRA XCVIII

1: *مَا كَانَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ* — *مَا كَانَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ*. But others gave him as reading *مَا كَانَ الْمُشْرِكُونَ وَأَهْلُ الْكِتَابِ مُشْرِكِينَ*, which was also read by Ibn Khuthaim. See Ibn Mas'ūd.

2: He read *رَسُولُ اللَّهِ إِلَهُهُمْ يَتْلُوا صُحُفًا مُطَهَّرَةً وَفِيهَا كُتِبَ قِسْمَةٌ وَرَأَيْتُ* *الْيَهُودِيَّةَ وَالنَّصْرَانِيَّةَ إِنَّ أَقْوَمَ الدِّينِ الْخَنَفِيَّةُ مُسْلِمَةٌ غَيْرَ مُشْرِكَةٍ وَمَنْ يَعْمَلْ صَالِحًا فَلَنْ يُكْفَرَهُ*. *كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ*. Others say he read *إِنَّ الدِّينَ عِنْدَ اللَّهِ الْخَنَفِيَّةُ غَيْرَ الْيَهُودِيَّةِ وَلَا النَّصْرَانِيَّةِ وَمَنْ يَعْمَلْ خَيْرًا فَلَنْ يُكْفَرَهُ*.

## SŪRA C

5: *فَوْسَطُنَ* — *فَوْسَطُنَ*, as 'Alī, Zaid b. 'Alī and others.

9: *إِذَا بُعِثَتِ الْقُبُورُ* — *إِذَا بُعِثَ مَا فِي الْقُبُورِ*. See Ibn Khuthaim.

## SŪRA CI

10/7: *مَا هِيَ* — *مَا هِيَ*. So read by Ya'qūb and Sallām.

## SŪRA CIV

2: *وَعَدَدَهُ* — *وَعَدَدَهُ*, as al-Ḥasan and others.

4: *لِيُنْذِرَهُ* — *لِيُنْذِرَهُ*. So Abū 'l-Mutawakkil.

8: *مُطَبَّقَةً* — *مُؤَصَّدَةً*.

## SŪRA CVI

In Ubai's Codex this formed part of Sūra CV.

1: *لِإِلَافٍ* — *لِإِلَافٍ* as read by Ibn 'Amir and others. See Ibn Mas'ūd.

2: *إِلَيْهِمْ* — *إِلَيْهِمْ*. See Ibn Khuthaim.

## SŪRA CVII

1: *أَرَأَيْتَكَ* — *أَرَأَيْتَكَ* as Ibn Mas'ūd.

## SŪRA CVIII

1: أَنْطَيْنَاكَ - أَعْطَيْنَاكَ. So al-Ḥasan and Ibn as-Samaifa.

## SŪRA CIX

1: قُلْ لِلْكَافِرِينَ - قُلْ يَا أَيُّهَا الْكَافِرُونَ. So Ibn Khuthaim. See Ibn Mas'ūd.

## SŪRA CX

1: إِذَا جَاءَكَ مِنَ اللَّهِ النَّصْرُ - إِذَا جَاءَ نَصْرُ اللَّهِ.

## SŪRA CXI

1: وَقَدْ تَبَّ - وَتَبَّ. as Ibn Mas'ūd.

Between 1 and 2 he added a verse عَلَى حَالِفَ النَّيْتِ الْوَضِيعِ

النَّيْتِ الرَّفِيعِ فَشَغِلَ بِنَفْسِهِ ثُمَّ شَغِلَ

4: حَمَالَةَ الْحَطَبِ - حَمَالَةَ الْحَطَبِ as Ibn Mas'ūd and others.

## SŪRA CXII

1: قُلْ. - He omitted the word, as did Ibn Mas'ūd.

Ubai's Codex was known to contain two Suras not found in our 'Uthmānī text, though [there is some dispute as to their position in] his Codex. In view of the doubts as to the accuracy of any of the information that has come down to us as to the Sūra order in his Codex this is not of importance.

## SŪRAT AL-KHILAF

أَلْهَمَّ إِنَّا نَسْتَعِيزُكَ وَنَسْتَغْفِرُكَ. وَنُثْنِي عَلَيْكَ وَلَا نَكْفُرُكَ. نَحْمَدُكَ وَنُتْرِكُ مَنْ يَنْجُرُكَ.

## SŪRAT AL-ḤAFD

أَلْهَمَّ إِيَّاكَ نَعْبُدُ \* وَلَكَ نُصَلِّي وَنَسْجُدُ \* وَإِلَيْكَ نَسْعَى وَنَحْفِدُ \* نَرْجُو رَحْمَتَكَ \*  
وَنَعُوْذُ بِكَ \* إِنَّ عَذَابَكَ بِالْكَفَّارِ مُلْحَقٌ.

We also find attributed to Ubai the verse on the insatiable greed of man, which the writers on Abrogation recognize is no longer included in the Qur'ān. (See Ibn al-Anbārī in *Durr*, I, 106).

ابن آدم لو أعطى واديا من مال لا يبتغي ثانيا (لا تلمس ثانيا) ولو أعطى واديين من مال لا تلمس ثالثا ولا يملأ جوف ابن آدم إلا التراب ويتوب الله على من تاب. See under Sūra X verse 24/25.

## CODEX OF 'ALĪ † 40

There is persistent tradition among the Shī'as that 'Alī b. Abī Ṭalib was the first after the death of the Prophet to make a collection of the material of the Qur'ān, and even Sunni sources know that he prepared a Codex of his own. The most widely accepted form of the story is that after the Prophet's death, while the Companions were busy about electing a successor, 'Alī shut himself up in his house and made a vow that he would not put on his outdoor cloak until he had made an assemblage of the Qur'ānic material into a Codex. This caused some little comment as he did not come out to pay homage to Abū Bakr the newly elected Caliph, but 'Alī explained his oath, and when the work was finished he packed it up on the back of his camel and brought it to the Companions saying "here is the Qur'ān that I have assembled" <sup>1)</sup>.

There are many variations of the story. Some said that it was only six months after the Prophet's death that 'Alī set about making a recension <sup>2)</sup>. Others say that he sat down and in three days wrote it all out from memory and arranged it in the order in which it was revealed <sup>3)</sup>. A more interesting embellishment is that when the Prophet was about to die he summoned 'Alī and told him where the material for the Qur'ān was hidden in a secret place behind his couch, and bade him take it from thence and edit it <sup>4)</sup>.

Although the common story is that 'Alī's Codex had the Sūras arranged in some sort of chronological order (*Itqān*, 145), quite a

different arrangement is given by al-Ya'qūbī (*Historiae* II, 152 ff.) according to whom 'Alī arranged the Sūras in seven groups <sup>1)</sup>, each group beginning with one of the seven long Sūras and called by its name. The schema is:

- I. 2, 12, 29, 30, 31, 41, 51, 76, 32, 79, 81, 82, 84, 87, 98 al-Baqara. 886 verses, sixteen Sūras.
- II. 3, 11, 12, 15, 33, 44, 55, 69, 70, 80, 91, 97, 99, 104, 105, 106. Āl-'Imrān. 886 verses, fifteen Sūras.
- III. 4, 16, 23, 36, 42, 56, 67, 74, 107, 111, 112, 103, 101, 85, 95, 27. An-Nisā'. 886 verses, seventeen Sūras.
- IV. 5, 10, 19, 26, 43, 49, 50, 54, 60, 86, 90, 94, 100, 108, 109. Al-Māida 886 verses, fifteen Sūras.
- V. 6, 17, 21, 25, 28, 40, 58, 59, 62, 63, 68, 71, 72, 77, 93, 102. Al-An'ām. 886 verses, sixteen Sūras.
- VI. 7, 14, 18, 24, 38, 39, 45, 47, 57, 73, 75, 78, 88, 92, 110. Al-A'rāf. 886 verses, sixteen Sūras.
- VII. 8, 9, 20, 35, 37, 46, 48, 52, 53, 61, 64, 65, 83, 113, 114. Al-Anfāl. 886 verses, sixteen Sūras.

This makes only 109 Sūras actually recorded, those missing being 1, 13, 34, 66 and 96. Unfortunately no reliance can be placed on it for it is obviously dependent on the Sūra divisions of the 'Uthmānic text, which 'Alī's Codex was hardly likely to follow, and of course it contradicts the other tradition that he arranged the material chronologically. This tradition of chronological arrangement is incidentally supported by the fact that there lingered for long the knowledge that in 'Alī's Codex the first Sūras were 96, 74, 68, 73, 111, 81 (*Itqān*, 145). In any case the above list is not accurate, for division I which is said to contain 16 Sūras contains only 15, division II which is said to have 15 actually has 16, division III said to contain 17 has only 16, and division VII said to contain 16 has only 15.

When 'Uthmān made his official recension 'Alī seems to have warmly supported it, saying that had he been in 'Uthmān's position he would have done the same thing. It would appear that he gave up his own Codex in favour of the new edition and it was probably burned at that time. Had it survived it is quite certain that the

1) *Fihrist* p. 28; Ya'qūbī, *Historiae* II, 152; *Itqān*, 134 ff.; Ibn Abī Dāwūd, p. 10. One finds the usual attempts to prove that 'Alī's assembling was only a memorizing, but on the face of it the story demands a written form.

2) A tradition from Ibn 'Abbas given in the *Manāqib* of Ibn Shahrashaub from ash-Shirāzī's *Nuzul al-Qur'ān*. Cf. al-'Āmilī I, 150.

3) Al-'Āmilī I, 148.

4) *As-Sūfi* pp. 9, 10.

1) Unfortunately the passage in the *Fihrist* which gave the Sūra order of 'Alī's Codex is missing from the MS from which Flügel's edition was made.

Shī'as would have adopted it as their standard Codex, whereas in Shī'a hands we find only copies of the 'Uthmānic text even when they are said to have been written by 'Alī or one of his sons<sup>1)</sup>, and the one pre-'Uthmānic Codex whose readings seem to have been favoured by the Shī'as is that of Ibn Mas'ūd<sup>2)</sup>.

Even when in later literature we have references to the Codex of 'Alī, as when Ibn Sīrīn († 110) is said to have written to Madīna for some information regarding it, or when ath-Tha'labī in his *Tafsīr* (Sprenger, *Leben* III, xlv) notes that in 'Alī's Codex Sūra II had 286 verses, or when Ibn an-Nadīm, *Firhist* 28 tells us that a copy lacking a few leaves was preserved in the 'Alid family for generations, the probability is that the reference is to a copy of the 'Uthmānic text made by or for 'Alī rather than to his own pre-'Uthmānic text.

Consequently we have to bear in mind that all uncanonical variants quoted from 'Alī, while they may go back to variant readings that he remembered were in his own recension of the Qur'ān, may on the other hand be merely his interpretation of the 'Uthmānic text.

Ibn Abī Dāwūd lists 'Alī's Codex, apparently meaning his non-canonical Codex, but quotes only one reading from it.

1) There are numerous references to such Codices in Arabic literature, and there are still in Shī'a hands portions of such Codices said to have been written by members of Ahl al-Bait (see al-Āmilī *A'yān ash-Shī'a* I, 150 ff.) but in no case is the genuineness even arguable.

2) Goldziher, *Richtungen* 272.

## SŪRA I

4/3: مَالِك — He supported TR against the other common reading

مَالِك. Some, however, gave him as reading مَلِك and others

مَلَك as a verb.

6/5: إِهْدِنَا — إِهْدِنَا نَبِيَّنَا, as Ubai. See also Ibn Mas'ūd's reading.

7: غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَغَيْرِ — غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا

and Ibn az-Zubair. Some, however, said the reading was غَيْرِ.

## SŪRA II

20/19: يَخْطِفُ — يَخْطِفُ, as Ibn Mas'ūd.

35/33: هَذِهِ الشَّجَرَةُ — هَذِهِ الشَّجَرَةُ.

55/52: الصَّاعِقَةُ — الصَّاعِقَةُ as Umar.

58/55: هَذِهِ الْقَرْيَةُ — هَذِهِ الْقَرْيَةُ.

97/91: لِحَبْرَائِيلَ — لِحَبْرَائِيلَ sometimes written لِحَبْرَائِيلَ.

106/100: أَوْ تُنْسِهَا — he read وَ for أَوْ, as Ubai.

158/153: أَنْ لَا يَطُوفَ — أَنْ يَطُوفَ as Anas and Ibn 'Abbās. See also

Ibn Mas'ūd.

166/161: تَبَرَّ — تَبَرَّ, as read by Zaid b. 'Alī and Shaiba.

182/178: حَيْفًا — حَيْفًا.

184/180: يُطَوِّفُونَهُ — يُطَوِّفُونَهُ, as Ibn 'Abbās.

196/192: وَأَقِيمُوا الصَّلَاةَ وَالْعُمْرَةَ لِلَّيْلِ — وَأَقِيمُوا الصَّلَاةَ وَالْعُمْرَةَ لِلَّيْلِ as Ibn

Mas'ūd, but some said he read وَالْعُمْرَةَ, which was also

attributed to Ibn Mas'ūd.

237/238: تَنَسَّوْا — تَنَاسَّوْا as Abū Rajā', though some said he read تَنَاسَّوْا.

285: وَأَمِنَ الْمُؤْمِنُونَ — وَالْمُؤْمِنُونَ as Ibn Mas'ūd.

## SŪRA III

188/185: أُوتُوا — أُوتُوا. So read by Abū Nahīk and others.

## SŪRA IV

9/10: ضَعَفَا — ضَعَفَا as Ibn Mas'ūd.

33/37: مَوَالِيٍّ وَهُوَ الْعَصَبَةُ مِمَّا تَرَكَ — مَوَالِيٍّ.

172/170: عَيْدًا — عَيْدًا.

## SŪRA V

107/106: الْأَوَّلِينَ — He agreed with TR against the alternative الْأَوَّلِينَ which was read by Ibn Mas'ūd and Ibn 'Abbās.

## SŪRA VI

57: يَنْقُضِ الْحَقُّ — يَنْقُضِ الْحَقُّ, as Abū 'Amr, Ibn 'Āmir, Ḥamza and al-Kisā'i.

105: دَارَسَتْ — دَارَسَتْ as Ibn 'Abbās and 'Ikrima.

## SŪRA VII

30/28: فَرِيقًا (first occurrence) — فَرِيقَيْنِ فَرِيقًا, as Ubai.

32/30: خَالِصَةً لَهُ — خَالِصَةً لَهُمْ or some said خَالِصَةً لَهُ, which is the more probable. Others, however, say that he read here أَخْرَجَ لِعِبَادِهِ مِنَ الْقَطَنِ وَالْكَنْثَانِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ أَتَمَّالًا قُلْ هِيَ لِلَّذِينَ آمَنُوا بِشُرَكَائِهِمْ فِي الدُّنْيَا خَالِصَةً لَهُمْ يَوْمَ الْقِيَامَةِ.

127/124: إِلَهَتِكَ — إِلَهَتِكَ as Ibn Mas'ūd and others.

169/168: وَادَّارَسُوا — وَادَّارَسُوا. So read by as-Sulamī.

## SŪRA VIII

25: لَتُصِيبَنَّ — لَا تُصِيبَنَّ, as Ibn Mas'ūd and others.

## SŪRA IX

108/109: الْمُتَطَهِّرِينَ — الْمُتَطَهِّرِينَ.

118/119: الَّذِينَ خَلَفُوا — الَّذِينَ خَلَفُوا as al-A'mash, but some said he read الَّذِينَ خَالَفُوا as Ja'far as-Ṣādiq.

## SŪRA X

89: دَعَوَانُكُمَا — دَعَوَانُكُمَا. So ad-Ḍahhāk and as-Sulamī.

## SŪRA XI

28/30: فَعَمَّاهَا — فَعَمَّاهَا.

42/44: أَبْنَهُ — أَبْنَهُ. So 'Urwa, though some say they read أَبْنَهُ.

## SŪRA XII

23: هَيْتُ لَكَ — هَا أَنَا لَكَ as Ubai, though some say he read هَيْتُ لَكَ.

## SŪRA XIII

11/12: بِأَمْرِ اللَّهِ — بِأَمْرِ اللَّهِ, as Ibn 'Abbās and 'Ikrima.

31/30: يَتَّبِعِينَ — يَتَّبِعِينَ. So read by Ibn 'Abbās, 'Ikrima and al-Jahḍarī.

35: مِثَالُ — مِثَالُ, as Ibn Mas'ūd, though some said he read مِثَالُ.

## SŪRA XIV

46/47: وَإِنْ كَادَ — وَإِنْ كَانَ, as Ibn Mas'ūd, 'Umar and Mujāhid.

50/51: قَطْرَانِ — قَطْرَانِ, as Ibn 'Abbās, Sa'īd b. Jubair and 'Umar.

52: بَلَغَ وَهْدَى — بَلَغَ لِلنَّاسِ.

## SURA XVI

9: وَنَسِئَكُمْ, or some said he read وَنَسِئَكُمْ — وَمِنْهَا.

41/43: لَنُثَوِّنَهُمْ إِبْرَاءَ حَسَنَةً — لَنُثَوِّنَهُمْ, though others say he merely read here لَنُثَوِّنَهُمْ or لَنُثَوِّنَهُمْ as Ibn Mas'ūd.

## SURA XVII

5: عِبَادًا — عِبَادًا, as al-Ḥasan and Zaid b. 'Alī.

7: لَنَسْأَلَنَّهُمْ — لَنَسْأَلَنَّهُمْ as Ubai; or لَنَسْأَلَنَّهُمْ, or some said لَنَسْأَلَنَّهُمْ as al-Kisā'i.

## SURA XVIII

51/49: مَتَّخَذًا — مَتَّخَذًا. So 'Ikrima, Abū 'l-Jawzā' and Abū 'l-Mutawakkil.

58/57: مَوْلَا — مَوْلَا. So az-Zuhri, aḍ-Ḍaḥḥāk and others.

77/76: يَنْقُصُ — يَنْقُصُ. So 'Ikrima, Ibn Ya'mar and az-Zuhri.

96/95: سَوَى — سَوَى, as Ibn Mas'ūd and Ibn 'Abbās.

الْمُحْمِلِينَ — الْمُحْمِلِينَ, as Ibn Mas'ūd and Ibn 'Abbās.

عَلَيْهَا — عَلَيْهَا, as Ibn Mas'ūd and Ibn 'Abbās.

## SURA XIX

6: وَارِثُ آلٍ — وَارِثُ آلٍ, so Ibn 'Abbās and al-Jaḥḍarī, though others say they read وَارِثُ آلٍ.

## SURA XXI

98: حَطَبُ — حَطَبُ, given from 'Ā'isha and Ibn az-Zubair.

## SURA XXIII

54/56: غَمَرَانِهِمْ — غَمَرَانِهِمْ. So Abū Ḥaiwa and as-Sulamī.

66/68: عَلَى أَذْبَارِكُمْ تَنَكُّصُونَ — عَلَى أَغْصَانِكُمْ تَنَكُّصُونَ, as Ibn Mas'ūd.

## SURA XXIV

35: نَوَّرَ السَّمَوَاتِ وَالْأَرْضَ — نَوَّرَ السَّمَوَاتِ وَالْأَرْضَ. So Zaid b. 'Alī.

## SURA XXV

36/38: فَدَمَّرْنَاهُمْ — فَدَمَّرْنَاهُمْ (imp.) as al-Ḥasan and Maslama b. Muḥārīb, but some said he read فَدَمَّرْنَاهُمْ or فَدَمَّرْنَاهُمْ or فَدَمَّرْنَاهُمْ.

## SURA XXVI

215: He read with Ibn Mas'ūd here, according to some sources, the Shī'a reading وَهُمْ أَهْلُ بَيْتِكَ مِنَ الْمُؤْمِنِينَ فَإِنْ عَصَوْكَ وَرَفَضُوكَ. وَمِنْهُمْ الْمُخْلِصِينَ فَقُلْ.

## SURA XXVII

39: وَإِلَى — وَإِلَى as Ubai and Ibn Khuthaim.

40: أَنَا أَنْظُرُ فِي كِتَابِ رَبِّي فَأَتِيكَ — أَنَا أَنْظُرُ فِي كِتَابِ رَبِّي فَأَتِيكَ. See Ibn Mas'ūd's reading.

## SURA XXXIII

8: لَيْسَلْ — لَيْسَلْ, as Ja'far aṣ-Ṣādiq.

14: سَلُوا — سَلُوا, as al-A'mash and al-Jaḥḍarī.

37: رَوَّجْنَاهَا — رَوَّجْنَاهَا. So read by al-Ḥasan and Zaid b. 'Alī.

## SURA XXXV

40/38: بَيْنَاتٍ — بَيْنَاتٍ, which was found also in some of the Codices of 'Irāq.

43/41: مَكْرًا لِلْسَيِّئِ — مَكْرًا لِلْسَيِّئِ.



## SŪRA XXXVII

103: سَلَمًا — أَسَلَمًا as Ibn Mas'ūd and Ibn 'Abbās.

182: He added a verse — قد اذنتكم باذانة المرسلين لتسئلن عن النبأ العظيم.

## SŪRA XLIII

77: يَا مَالِكُ — يَا مَالٍ as Ibn Mas'ūd and Ibn Ya'mar.

84: إِلَهٌ (bis) — اللَّهُ, as Ibn Mas'ūd and Ibn as-Samaifa'.

## SŪRA XLVI

4/3: أَثَرَةٍ — أَثَرَةٍ. So read by as-Sulamī and al-Ḥasan.

15/14: إِحْسِنَا — حَسِنَا. So as-Sulamī and 'Isā ath-Thaqafī.

## SŪRA XLVII

15/16: مَثَلٌ — أَمْثَالٌ, as Ibn Mas'ūd, Ibn 'Abbās and as-Sulamī, though some said he read مِثَالٌ.

## SŪRA XLVIII

29: شَطَّهَ — شَطَّاهُ, as al-Jahdārī and Ibn Abī Ishāq.

## SŪRA XLIX

10: إِخْوَانِكُمْ — أَخَوَيْكُمْ, as Ibn Mas'ūd, Ibn Sirīn, al-Ḥasan and al-Jahdārī.

## SŪRA L

19/18: أَلَمْ تَحَقِّقْ بِالْمَوْتِ — أَلَمْ تَحَقِّقْ بِالْمَوْتِ, as Talḥa.

## SŪRA LIII

12: أَفْتَمَرُونَهُ — أَفْتَمَرُونَهُ, as Ibn Mas'ūd and Ibn 'Abbās.

50/51: عَادًا — عَادٍ.

## SŪRA LIV

12: أَلَمْ يَأْنِ — أَلَمْ يَأْنِ or أَلَمْ يَأْنِ. So read by al-Ḥasan.

## SŪRA LVI

29/28: وَطَلَعِ — وَطَلَعِ, as Ibn Mas'ūd and Ibn 'Abbās.

82/81: رَزَقَكُمْ — شُكْرَكُمْ, as Ibn 'Abbās.

## SŪRA LXII

9: فَامْضُوا — فَاسْعَوْا, as Ibn Mas'ūd, Ubai and Ibn 'Abbās.

## SŪRA LXIV

11: يَهْدِي قَلْبَهُ — يَهْدِي قَلْبَهُ. See also Ibn Khuthaim.

## SŪRA LXVI

4: زَاغَتْ — صَفَتْ, as Ibn Mas'ūd and al-A'mash.

## SŪRA LXX

1: سَائِلٌ — سَائِلٌ. So az-Zuhri, ad-Daḥḥāk and others.

## SŪRA LXXIV

35/38: لَا تَحْدَى — لَا تَحْدَى as az-Zuhri.

## SŪRA LXXVI

12: وَجَزَّاهُمْ — وَجَزَّاهُمْ.

## SŪRA LXXXIII

26: خَاتَمَهُ — خَاتَمَهُ, as al-Kisā'i, though some said he read خَاتَمَهُ.

## SŪRA LXXXVII

1: سُبْحَانَ رَبِّي — سُبْحَانَ رَبِّي, as Ibn 'Umar and Ibn az-Zubair.

## SŪRA XC

14: ذِي — ذَا as al-Ḥasan and Abū Rajāʾ.

## SŪRA XCH

3: وَمَا خَلَقَ — وَ only, as Ibn Masʿūd and Ibn ʿAbbās.

## SŪRA XCHH

11: فَخَبِّرْ — فَخَبِّرْ.

## SŪRA XCVII

4: أَمْرِي — أَمْرِي, as Ibn ʿAbbās and ʿIkrima.

## SŪRA CHH

He read it — والعصر ونوائب الدهر \* ان الانسان لئن خسر \*  
وانه فيه الى آخر الدهر.

## SŪRA CVI

1: لَيْلَافٍ — لَيْلَافٍ, as aḍ-Ḍaḥḥāk and Abū Jaʿfar.

## CODEX OF IBN ʿABBĀS † 68.

From the exalted position which Ibn ʿAbbās holds in Muslim exegesis, where he figures as *tarjumān al-Qurʾān*, *al-baḥr*, and *ḥabr al-Umma*, one would have expected his Codex to be as famous in Qurʾānic literature as that of Ibn Masʿūd. The rarity of its mention in his case serves as an argument for its genuineness, for had it been an invention we should have found it running as wildly through the Commentaries as his supposed School of exegesis. He was a cousin of the Prophet, whom legend makes out to have been an infant prodigy. His fame in exegesis, however, belongs to a later stage in his career when he was interested in utilizing Jewish and Christian material for the elucidation of the Qurʾān, but as his exegesis is obviously based on the text of the official ʿUthmānic edition, we must place his collection of the material for his Codex in the days of his youth.

His name occurs in the lists of those who collected the Qurʾān in the lifetime of the Prophet (*Nashr* I, 6), but he was probably too young at the time of the Prophet's death for this to be possible. It probably represents nothing more than that he was known to have been one of the early collectors. His Codex is mentioned by as-Suyūṭī (*Itqān*, 154) as including the two extra Sūras of Ubai's text, and it is listed in Ibn Abī Dāwūd who quotes variants from it.

The tradition that he was a pupil of ʿAlī in Qurʾānic matters is hardly worthy of credence<sup>1)</sup>. The probability is that his text represented one form of the Madīnan tradition<sup>2)</sup>. From his close

1) Az-Zandjānī, *Tārīkh al-Qurʾān* 54 quotes this from the *Saʿd as-Suʿūd* of Abū Tawūs and the *Arbaʿīn* of Ibn ʿUmar ar-Rāzī.

2) Ibn al-Jazari, *Tabaqāt* I, 426 says that he collated his material with Ubai and with Zaid b. Thābit, and quotes another tradition from aḍ-Ḍaḥḥāk that he read according to the reading of Zaid save in 18 cases where he followed the reading of Ibn Masʿūd. This latter tradition, however, is obviously invented to explain the fact that some of his readings agreed with those of the Codex of Ibn Masʿūd. See also Ibn Abī Dāwūd p. 55.

official connection with 'Uthmān at the time of the preparation of the standard text we may be certain that his text was among those given over to be burned on that occasion, which is one reason why it does not play a bigger part in the early history of the text.

It was known that in his Codex the material was arranged differently from the Sūra arrangement of the 'Uthmānic text, and az-Zandjānī, pp. 54, 55, quotes from the *Muqaddima* to the as yet unprinted *Tafsir* of ash-Shahrastānī, which gives its Sūra order as:

96, 68, 93, 73, 74, 1, 111, 81, 87, 92, 89, 94, 55, 103, 108, 102, 107, 105, 109, 112, 53, 80, 97, 91, 85, 95, 106, 101, 75, 104, 77, 50, 90, 86, 54, 38, 7, 72, 36, 25, 35, 19, 20, 26, 27, 28, 17, 10, 11, 12, 15, 6, 37, 31, 34, 39, 40, 41, 42, 43, 44, 45, 46, 51, 88, 18, 16, 71, 14, 21, 23, 13, 52, 67, 69, 70, 78, 79, 82, 84, 30, 29, 83, 2, 8, 3, 59, 33, 24, 60, 48, 4, 99, 22, 57, 47, 76, 65, 98, 62, 32, 63, 58, 49, 66, 64, 61, 5, 9, 110, 56, 100, 113, 114.

This however, is merely an attempt to arrange in some sort of chronological order the Sūras of the 'Uthmānic text, and if it has any value at all would at most represent the arrangement of a Codex of Ibn 'Abbās made after the acceptance of the standard text. It is not in the least degree likely that his collection of material for a Codex before the official edition would have been arranged in the same Sūra grouping as that of the 'Uthmānic text. The probabilities are that this list is merely an invention of some person who knew that Ibn 'Abbās had a Codex of different Sūra arrangement and provided a suggestion as to what that arrangement was.

As 'Ikrima, 'Aṭā' and Sa'īd b. Jubair are all said to have taken their Qur'ān readings from Ibn 'Abbās, theirs may in a certain sense be looked on as secondary Codices carrying on his text tradition, though in each case it is evident that their text has been mixed with material derived from other sources.

## SŪRA I

4/3: مَالِك — He supported TR against the other reading مَالِك.

6/5: صِرَاط — He read صِرَاط all through the Qur'ān.

## SŪRA II

97/91: جِبْرَائِيل — جِبْرَائِيل, or some said he read جِبْرَائِيل.

106/100: نَسَّهَا — نَسَّهَا which was the reading of Abū 'Amr and Ubai.

124/118: الظَّالِمِينَ — الظَّالِمِينَ as Ibn Mas'ūd.

133/127: آيِكَ — آيِكَ. So read by al-Ḥasan and Yaḥyā b. Ya'mar.

137/131: بِبَيْتِهَا — بِبَيْتِهَا as Ibn Mas'ūd, though some said he read بِبَيْتِهَا as Ubai.

158/153: أَنْ لَا يَطُوفَ — أَنْ لَا يَطُوفَ as 'Alī and Anas, but some said أَنْ لَا يَطُوفَ as Ubai and some said he read فِيهَا instead of فِيهَا; but others say he read إِلَّا أَنْ يَطُوفَ.

184/180: يُطِيقُونَهُ — يُطِيقُونَهُ as 'Ā'isha, but others said يُطِيقُونَهُ or يُطِيقُونَهُ or يُطِيقُونَهُ or يُطِيقُونَهُ.

196/192: وَأَقِمُْوا الصَّلَاةَ وَالْعُمْرَةَ لِلَّهِ — وَأَقِمُْوا الصَّلَاةَ وَالْعُمْرَةَ لِلَّهِ as Ibn Mas'ūd and 'Alī, but some said وَالْعُمْرَةَ which is also given from Ibn Mas'ūd and 'Alī.

198/194: لَيْسَ عَلَيْكُمْ جُنَاحٌ — لَيْسَ عَلَيْكُمْ جُنَاحٌ as read by Ibn az-Zubair, though some said they read لَا جُنَاحَ عَلَيْكُمْ.

مِنْ رَبِّكُمْ فِي مَوَاسِمِ الْحَجِّ — مِنْ رَبِّكُمْ. So Ibn Mas'ūd and Ibn az-Zubair.

199/195: النَّاسِ — النَّاسِ. So Sa'īd b. Jubair.

202/198: اَكْتَسَبُوا - كَسَبُوا. So read by al-A'mash and friends of Ibn Mas'ūd.

204/200: وَاللَّهُ يَشْهَدُ - يَشْهَدُ اللَّهُ.

217/214: عَنْ قِتَالٍ - قِتَالٍ. So Ibn Mas'ūd, ar-Rabī' and al-A'mash.

226: يُولُونَ - يُولُونَ, as Ubai, though some said he read يُولُونَ as Ibn Mas'ūd.

227: السَّرَاحَ - الطَّلَقَ.

233: يَكْمِلُ الرِّضَاعَةَ - يَمِّمُ الرِّضَاعَةَ, a reading also given from Ibn Mas'ūd.

تُضَارُّ - تُضَارُّ, as Ubai, Ikrima and ad-Ḍaḥḥāk, but some said تُضَارُّ.

238/239: الصَّلَاةُ الْوُسْطَى وَصَلَاةُ الْعَصْرِ - وَالصَّلَاةُ الْوُسْطَى as Ubai and Ḥafṣa.

279: فَأَذْنُوا - فَأَذْنُوا, so al-Ḥasan and Ibn Mas'ūd.

280: ذَا - ذُو, as Ubai and Ibn Mas'ūd.

282: يُضَارُّ - يُضَارُّ as Ibn Abī Ishāq, but others said يُضَارُّ as Umar, or يُضَارُّ as Ibn Mas'ūd.

283: وَلَمْ تَجِدُوا كِتَابًا - فَإِنْ لَمْ تَجِدُوا كِتَابًا, as ad-Ḍaḥḥāk, Mujāhid and Ikrima, but some said he merely read كِتَابًا or كِتَابًا for كِتَابًا.

### SŪRA III

وما يُعَلِّمُ - وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ 7/5: تَأْوِيلَهُ وَيَقُولُ الرَّاسِخُونَ. See also Ubai and Ibn Mas'ūd.

39/33: فَتَاكَاهُ - فَتَاكَاهُ as Ibn Mas'ūd. It was the reading of Ḥanẓala, al-Kisā'i and al-A'mash.

97/91: آيَةً بَيِّنَةً - آيَةً بَيِّنَةً. As Ubai and Mujāhid.

144/138: رُسُلٌ - الرُّسُلُ. As in the Codices of Ibn Mas'ūd and Ḥittān.

146/140: قَتَلَ - قَتَلَ, the reading of Ibn Kathīr, Nāfi, Abū 'Amr.

159/153: فِي بَعْضِ الْأَمْرِ - فِي الْأَمْرِ.

172/166: وَالَّذِينَ - الَّذِينَ.

175/169: يُخَوِّفُكُمْ أَوْلِيَاءَهُ - يُخَوِّفُ أَوْلِيَاءَهُ. So Ibn Mas'ūd, Ikrima and 'Aṭā'.

184/181: وَيَا زُبَيْرُ - وَيَا زُبَيْرُ, the reading of the Damascus Codex.

187/184: الَّذِينَ أُوتُوا الْكِتَابَ, which was given also from Ibn Mas'ūd.

### SŪRA IV

تَسَاءَلُونَ - تَسَاءَلُونَ. So Ibn as-Samāifa'.

24/28: مِنْهُمْ إِلَى أَجَلٍ مُسَمًّى - مِنْهُمْ as Ubai and Ibn Mas'ūd, but others said that he read مِنْهُمْ إِلَى أَجَلٍ مُسَمًّى instead of فِيهَا تَرْضَاهُمْ بِهِ.

31/35: كَبِيرٌ - كَبِيرٌ, as Mujāhid, Sa'īd b. Jubair and others.

مِنْ سَيِّئَاتِكُمْ - سَيِّئَاتِكُمْ.

53/56: لَا يُوْتُونَ - لَا يُوْتُونَ as Ibn Mas'ūd.

79/81: وَأَرْسَلْنَاكَ - وَأَرْسَلْنَاكَ. See also Ubai and Ibn Mas'ūd. Some said he read فَضَّلْنَاهَا as Ibn Mas'ūd.

94/96: الدُّنْيَا مُلْكُ الْغَنِيمَةِ - الدُّنْيَا.

أُنْتَا or أُنْتَا or أُنْتَا or أُنْتَا - أُنْتَا 117.

142/141: بُرَاوُونَ - بُرَاوُونَ.

160/158: أَجَلْتُ - أَجَلْتُ.

### SŪRA V

أَبَى الْيَمِينِ الْحَرَامِ - أَمِينَ الْيَمِينِ الْحَرَامِ, as Ibn Mas'ūd and al-A'mash.

3/4: وَأَكْبِلُ السَّيْعَ — وَمَا أَكَلَ السَّيْعُ as Ubai and Ibn Mas'ūd, but some said السَّيْعَ.

51/56: أَوَّلِيَاءَ (first occurrence) — أَرْبَابًا, as Ubai.

60/65: وَعَبَدَ الطَّاغُوتَ or وَعَبَدَ الطَّاغُوتُ or وَعَبَدَ الطَّاغُوتِ — وَعَبَدَ الطَّاغُوتَ or وَعَبَدَ الطَّاغُوتِ or وَعَبَدَ الطَّاغُوتِ.

63/68: لَيْسَ — لَيْسَ without the ل.

89/91: أَيَّامٍ مَّتَابَعَاتٍ — أَيَّامٍ, as Ibn Mas'ūd and Ubai.

96/97: طَعَامُهُ — طَعَامُهُ. So Sa'īd b. Jubair.

110: فِيهَا فَتَكُونُ — فِيهَا فَتَكُونُ omitting the فِيهَا.

#### SŪRA VI

57: يَقْنِىَ بِأَلْحَقٍ —. Some gave him as reading يَقْنِىَ with Ibn Mas'ūd and Ubai.

68/67: يَنْسِيكَ — يَنْسِيكَ.

71/70: رَيْبًا — رَيْبًا, as Ibn Mas'ūd.

74: أَرْزَرُ — أَرْزَرُ as Ubai and al-Ḥasan, but others said أَرْزَرُ or أَرْزَرُ which would be followed by نَتَّخِذُ.

105: دَرَسَتْ — دَرَسَتْ, as 'Alī and 'Ikrima, but others gave him as reading دَرَسَتْ or أَدَارَسَتْ or دَرَسَ.

138/139: حَرَجَ — حَرَجَ, as Ubai, Ibn Mas'ūd and Ibn az-Zubair.

139/140: خَالِصَةً — خَالِصَةً as Ibn Mas'ūd and al-A'mash, though some said they read خَالِصَةً.

#### SŪRA VII

26/25: وَرَبَّانَا — وَرَبَّانَا. So Zaid b. 'Alī, Mujāhid and others.

145/142: سَأُورِيكُمْ — سَأُورِيكُمْ. So Mu'adh and 'Ikrima.

187: عَمَّا — عَمَّا, as Ibn Mas'ūd.

189: فَاسْتَمَرَّتْ بِهِ — فَاسْتَمَرَّتْ بِهِ, as ad-Dahḥāk and Sa'īd b. Abī Waqqāṣ.

201/200: طَافَتْ — طَافَتْ. So Sa'īd b. Jubair.

#### SŪRA VIII

19: عَنْهُمْ فَمَنْهُمْ — عَنْهُمْ فَمَنْهُمْ.

30: لِيُعَذِّبَكَ — لِيُعَذِّبَكَ, but some say he read لِيُعَذِّبَكَ as Qatāda.

60/62: نُخْزَوْنَ — نُخْزَوْنَ. So read by 'Ikrima and Mujāhid.

#### SŪRA IX

8: يُظَاهِرُوا — يُظَاهِرُوا. So read by Ibn Qais.

17: مَسْجِدَ — مَسْجِدَ, supporting the reading of Ibn Kathīr and Abū 'Amr.

73/74: وَغَلْظَ — وَغَلْظَ.

91/92: وَاللَّهُ لَأَهْلُ الْأَسَاءَةِ غَفُورٌ رَحِيمٌ — وَاللَّهُ غَفُورٌ رَحِيمٌ.

119/120: مَعَ — مَعَ. So Ibn Mas'ūd.

#### SŪRA X

2: عَجَبًا — عَجَبًا. As Ibn Mas'ūd.

16/17: وَلَا أَنْذَرْنَكُمْ or وَلَا نَذَرْنَكُمْ or وَلَا أَدْرَأْنَكُمْ — وَلَا أَدْرَأْنَكُمْ.

24/25: فَادِرُونَ عَلَيْهَا وَمَا كَانَ اللَّهُ لِيُهْلِكَهَا إِلَّا بِذُنُوبِ أَهْلِهَا — فَادِرُونَ عَلَيْهَا. As Ubai.

#### SŪRA XI

5: تَنْتَوْنِي or تَنْتَوْنِي صُدُورُهُمْ or تَنْتَوْنِي صُدُورُهُمْ — تَنْتَوْنِي صُدُورُهُمْ.

تَنْتَوْنِي صُدُورُهُمْ or تَنْتَوْنِي صُدُورُهُمْ or تَنْتَوْنِي صُدُورُهُمْ or تَنْتَوْنِي صُدُورُهُمْ.

تَنْتَوْنِي صُدُورُهُمْ or تَنْتَوْنِي صُدُورُهُمْ or تَنْتَوْنِي صُدُورُهُمْ.

28/30: أَنْزَلْنَاهَا مِنْ شَطْرِ أَنْفُسِنَا — أَنْزَلْنَاهَا مِنْ شَطْرِ أَنْفُسِنَا as Ubai, or some said أَنْزَلْنَاهَا مِنْ شَطْرِ أَنْفُسِنَا.

32/34: جَدَّالًا — جَدَّالًا. So ad-Dahḥāk, 'Ikrima and others.

## SŪRA XII

23: هَيْتَ or هَيْتَ or هَيْتَ or هَيْتَ — هَيْتَ : 23.

94: فَصَلَتْ — فَصَلَتْ : 94.

## SŪRA XIII

11/12: وَرُقَبَاءَ مِنْ خَلْفِهِ مِنْ أَمْرِ اللَّهِ — وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ : 11/12. See also وَرُقَبَاءَ, though some said he read وَرُقَبَاءَ, though some said he read وَرُقَبَاءَ.

Mujāhid.

31/30: يَأْتِيَنَّ — يَأْتِيَنَّ. So 'Alī, 'Ikrima and al-Jahḍarī.

## SŪRA XIV

46/47: وَإِنْ كَادَ — وَإِنْ كَادَ. So Ibn Mas'ūd, Anas and 'Alī.

50/51: قَطْرَانِ — قَطْرَانِ, as Abū Huraira, and Sa'īd b. Jubair, but others said he read قَطْرَانِ.

## SŪRA XVI

8: وَزَيْنَةَ — وَزَيْنَةَ without وَ. So Qatāda.

## SŪRA XVII

13/14: يُخْرِجُ..... كِتَابًا — يُخْرِجُ..... كِتَابًا, as Mujāhid, but some said he read يُخْرِجُ.

23/24: وَقَصَى — وَقَصَى. So Ibn Mas'ūd, Ubai and aḍ-Ḍaḥḥāk.

101/103: فَسَأَلَ — فَسَأَلَ. So Abū Nāḥik read also.

102/104: عَلِمْتَ يَا فِرْعَوْنُ — عَلِمْتَ. So read by Sa'īd b. Jubair.

## SŪRA XVIII

79/78: وَكَانَ أَمَامَهُمْ مَلِكٌ — وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا : 79/78. يَأْخُذُ كُلَّ سَفِينَةٍ صَالِحًا غَصْبًا.

80/79: فَكَانَ كَافِرًا وَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ — وَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ. As Ubai.

96/95: سَوَى — سَوَى, as 'Alī and Ibn Mas'ūd.

الْمَجْلِينَ — الْمَجْلِينَ, as Ibn Mas'ūd and 'Alī.

عَلَيْهِمَا — عَلَيْهِمَا, as Ibn Mas'ūd and 'Alī.

109: مَدَا and مَدَا, as Ibn Mas'ūd and others.

## SŪRA XIX

6: يَرِثُنِي وَارِثُ آلٍ — يَرِثُنِي وَارِثُ آلٍ, as al-Jahḍarī and 'Alī, though some say they read يَرِثُنِي وَارِثُ آلٍ.

8/9: عُسَيَّا — عُسَيَّا, as Ubai and Mujāhid. See also Ibn Mas'ūd's reading.

24: فَنَادَاهَا مَلَكٌ مِنْ تَحْتِهَا — فَنَادَاهَا مَلَكٌ مِنْ تَحْتِهَا, though some say he merely read فَنَادَاهَا مَلَكٌ مِنْ تَحْتِهَا like Ibn Mas'ūd and 'Alqama.

26/27: صَوْمًا وَصَوْمًا — صَوْمًا وَصَوْمًا, as was given by some from Anas.

71/72: مِنْهُمْ — مِنْهُمْ. So read by 'Ikrima.

## SŪRA XX

15: أَخْفِيهَا مِنْ نَفْسِي — أَخْفِيهَا, as Ubai and Qatāda.

135: أَلْسُوِي — أَلْسُوِي though some said he read أَلْسُوِي and others أَلْسُوِي.

## SŪRA XXI

48/49: وَضِيَاءَ — وَضِيَاءَ without the وَ. So aḍ-Ḍaḥḥāk and 'Ikrima.

إِحْكِمِيهَا — إِحْكِمِيهَا.

96: حَدَبٌ — حَدَبٌ, as Ibn Mas'ūd, Mujāhid and al-Jahḍarī.

112: رَبِّي أَحْكَمَ — رَبِّي أَحْكَمَ though some said he read رَبِّي أَحْكَمَ others رَبِّي أَحْكَمَ.

## SŪRA XXII

23: أُسْوِرَ - أُسَاوِرَ.

لِي لِي or some said لِي لِي.

27/28: رُجَالًا - رَجَالًا as 'Ikrima and Mujāhid, but some said رُجَالِي or رَجَالِي.

36/37: صَوَافِنَ - صَوَافٍ. So Ibn Mas'ūd, Qatāda and al-Ḥasan.

52/51: وَلَا نَبِيٍّ وَلَا مَحْدُثٍ - وَلَا نَبِيٍّ.

## SŪRA XXIII

60/62: يَأْتُونَ مَا آتَوْا - يُؤْتُونَ مَا آتَوْا, as given from 'Ā'isha, Qatāda and al-A'mash.

67/69: سَمِيرًا - سَمِيرًا, as Ibn Mas'ūd, 'Ikrima and Abū Ḥaiwa, but others said he read سَمِيرًا.

## SŪRA XXIV

22: يَأْتَلِ - يَأْتَلِ, as Abū Ja'far and Zaid b. Aslam.

27: تَسْتَأْذِنُوا - تَسْتَأْذِنُوا, as Ubai, Ibn Mas'ūd and Sa'īd b. Jubair, though some said he followed Ibn Mas'ūd in reading تَسْلَمُوا and others that he followed Ubai in reading تَسْتَأْذِنُوا.

33: غَفُورٌ - لَهْنٌ غَفُورٌ, as Ibn Mas'ūd and Sa'īd b. Jubair.

60/59: مِنْ شَيْءٍ بِهِنَ - شَيْءٍ بِهِنَ, as Ubai, and Ibn Mas'ūd, though some said they read جَلَابِيهِنَّ.

## SŪRA XXV

77: كَذَّبَ الْكَافِرُونَ - كَذَّبَتْ. So read by Ibn Mas'ūd and Ibn az-Zubair.

## SŪRA XXVI

20/19: أَتَجَاهِلِينَ - الضَّالِّينَ. So Ibn Mas'ūd and Ibn Dharr.

111: وَاتَّبَعَكَ - وَاتَّبَعَكَ. So Abū Ḥaiwa, ad-Dahḥāk and Ya'qūb.

## SŪRA XXVII

8: بُورِكْتِ النَّارُ وَمِنْ حَوْلَهَا مِنَ الْمَلَائِكَةِ - بُورِكَ مَنْ فِي النَّارِ وَمِنْ حَوْلَهَا as Ubai and Mujāhid.

37: أَرْجِعُوا - أَرْجِعُوا, as Ibn Mas'ūd.

66/68: بَلْ أَدْرَكَ - بَلْ أَدْرَكَ as Ibn Mas'ūd and Abū Ḥaiwa, but others said بَلْ أَدْرَكَ as Qatāda, others بَلْ أَدْرَكَ as Abū Rajā', or بَلْ أَدْرَكَ as Abū 'Amr and Ibn Kathīr, or بَلْ أَدْرَكَ or بَلْ أَدْرَكَ with ذ.

72/74: رَذِفَ - رَذِفَ.

91/93: أَلَّذِي - أَلَّتِي, as Ibn Mas'ūd and Ibn Dharr.

## SŪRA XXVIII

9/8: وَالْكَ لَا تَقْتُلُونَهُ - وَالْكَ لَا تَقْتُلُونَهُ. So as-Suddī.

10/9: فَرَعًا - فَرَعًا or فَرَعًا, though some gave him as reading فَرَعًا.

48: سَاحِرَانِ تَظَاهَرَا - سَحْرَانِ تَظَاهَرَا. So Ibn az-Zubair, Abū Ḥaiwa and Sa'īd b. Jubair.

## SŪRA XXX

41/40: الْبُرُورِ وَالْبُحُورِ - الْبَرِّ وَالْبَحْرِ as Ibn Mas'ūd.

## SŪRA XXXI

20/19: وَأَصْبَحَ - وَأَصْبَحَ, said to be in the dialect of Kelb.

نَعْمَةً. Some said he read نَعْمَةً.

## SŪRA XXXII

17: أَخْفَيْنَ - أَخْفَى. So Abū Rajāʾ.

## SŪRA XXXIII

6: أَنْفُسِهِمْ وَهُوَ آبُ لَهُمْ - أَنْفُسِهِمْ. See Ubai and Ibn Masʿūd.

20: بَادُونَ - بَدَى. So Talḥa and Ibn ʿAmir.

23: وَآخَرُونَ مَا بَدَلُوا - وَمَا بَدَلُوا.

## SŪRA XXXIV

14/13: تَبَيَّنَتِ الْآحْنُ أَنْ لَوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ أَلْهَيْنِ - تَبَيَّنَتِ الْإِنْسُ أَنْ لَوْ كَانَ الْآحْنُ يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ تَبَيَّنَتِ الْإِنْسُ أَنْ الْآحْنُ لَوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا حَوْلًا فِي الْعَذَابِ أَلْهَيْنِ سَنَةً. but some said تَبَيَّنَتِ الْإِنْسُ أَنْ الْآحْنُ لَوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا حَوْلًا فِي الْعَذَابِ أَلْهَيْنِ. See also the readings of Ibn Masʿūd and Ubai.

19/18: رَبَّنَا بَعْدَ - رَبَّنَا بَعْدَ as Mujāhid.

## SŪRA XXXVI

8/7: فِي أَيْدِيهِمْ - فِي أَيْمَانِهِمْ or some said فِي أَيْدِيهِمْ.

9/8: فِي - مِنْ بَيْنَ. See also the reading of Ibn Masʿūd.

30/29: يَا حَسْرَةَ الْعِبَادِ - يَا حَسْرَةَ عَلَى الْعِبَادِ as Ubai, aḍ-Ḍaḥḥāk and Mujāhid.

38: لَا مُسْتَقَرَّ - لِمُسْتَقَرَّ as Ibn Masʿūd and Tkrima.

## SŪRA XXXVII

103: سَلَامًا - أَسَلَامًا as Ibn Masʿūd and ʿAlī, though some said he read إِسْتَسَلَّمَ and others إِسْتَسَلَّمَ.

## SŪRA XXXIX

3/4: مَا نَعْبُدُهُمْ - قَالُوا مَا نَعْبُدُهُمْ as Ibn Masʿūd and Mujāhid.

29/30: سَلَامًا - سَلَامًا, as Ibn Masʿūd and Ibn ʿUmar. It was the Meccan and Baṣran reading.

53/54: جَمِيعًا لِمَنْ يَشَاءُ - جَمِيعًا, as Ibn Masʿūd.

## SŪRA XL

15: رَافِعُ - رَفِيعُ as Ibn Masʿūd.

32/34: أَلْتَنَادَى - أَلْتَنَادَى, though some said أَلْتَنَادَى as al-Ḥasan.

71/73: وَالسَّلَاسِلُ يَسْحَبُونَ - وَالسَّلَاسِلُ as Ibn Masʿūd.

## SŪRA XLI

17/16: نَمُودًا - نَمُودًا, as al-Aʿmash and Ibn Abī Ishāq.

44: عَمِي - عَمِي, as Ibn ʿUmar and Ibn az-Zubair, though some said عَمِي or عَمِي.

## SŪRA XLII

2/1: عَسَى - عَسَى, as Ibn Masʿūd.

5/3: يَنْفَطِرْنَ - يَنْفَطِرْنَ, as Ibn Masʿūd. It was the Baṣran reading.

## SŪRA XLIII

19/18: عَبْدًا - عَبْدًا, or some said he supported TR against the common عَبْدًا.

32/31: مَعَالِيَهُمْ - مَعَالِيَهُمْ, as Ibn Masʿūd, al-Aʿmash and Ibn Muḥaiṣin.

84: إِلَهُ (bis) - إِلَهُ, as Ibn Masʿūd, ʿAlī and ʿUmar.

## SŪRA XLVII

15/16: أَمْثَالُ - مَثَلُ, as Ibn Masʿūd and ʿAlī.

## SŪRA LI

56: وَالْإِنْسُ مِنَ الْمُؤْمِنِينَ - وَالْإِنْسُ, as Ubai and Ibn Masʿūd.



## SŪRA LIII

12: أَفْتَمِرُونَهُ - أَفْتَمِرُونَهُ, like Ibn Mas'ūd, 'Alī, Ḥamza and al-Kisā'i.

## SŪRA LIV

7: خُشَعًا - خُشَعًا, as Ḥamza and al-Kisā'i.

## SŪRA LVI

29/28: طَلَعَ - طَلَعَ, as Ibn Mas'ūd and 'Alī.

65: فَظَلَلْتُمْ - فَظَلَلْتُمْ. So read by al-Jahḍarī.

82/81: رَزَقَكُمْ - شَكَرَكُمْ. So read by 'Alī.

## SŪRA LVII

29: لِكَيْ يَعْلَمَ or some said لِكَيْلَا يَعْلَمَ or لِيَعْلَمَ or لِكَيْ يَعْلَمَ.

## SŪRA LX

11: أَفَعَقِبْتُمْ - أَفَعَقِبْتُمْ, as al-Ḥasan, al-A'raj and Zaid b. 'Alī.

## SŪRA LXII

9: فَاسْمِعُوا - فَاسْمِعُوا, as Ibn Mas'ūd and 'Umar.

## SŪRA LXIII

10: وَكَأَنَّ - وَكَأَنَّ, like Ibn Mas'ūd, supporting the Baṣran reading.

الصَّادِقِينَ - الصَّالِحِينَ.

## SŪRA LXV

1: لِعَذَابِنَّ - لِعَذَابِنَّ, as Ibn 'Umar, and Mujāhid, but some said لِقَبْلِ.

يُنَحِّشْنَ عَلَيْكُمْ - يَنْحَشْنَ عَلَيْكُمْ, as Ubai and 'Ikrima.

## SŪRA LXVII

30: عَذَبَ - مَعِينَ.

## SŪRA LXVIII

49: تَدَارَكْنَهُ - تَدَارَكْنَهُ. So Ibn Mas'ūd and Ubai.

51: لَبِزْهُنُوكَ - لَبِزْهُنُوكَ, as Ibn Mas'ūd, Mujāhid and al-A'mash.

## SŪRA LXX

1: سَأَلَ سَائِلٌ - سَأَلَ سَائِلٌ, or some said سَأَلَ سَائِلٌ.

## SŪRA LXXIII

6: وَطَاءَ - وَطَاءَ, as Ibn az-Zubair and the reading of Abū 'Amr and Ibn 'Āmir.

9: الْمَشَارِقِ وَالْمَغَارِبِ - الْمَشْرِقِ وَالْمَغْرِبِ, as Ibn Mas'ūd.

## SŪRA LXXV

22: نَاصِرَةٌ - نَاصِرَةٌ. So Ubai, Zaid b. 'Alī and others.

28: وَآيَقَنَ - وَآيَقَنَ.

## SŪRA LXXVII

23: الْمُتَقِدِّرُونَ - الْمُتَقِدِّرُونَ, as Ibn Mas'ūd.

32: بَشَرًا - بَشَرًا or some said بَشَرًا as 'Ikrima and others.

33: جَمَلَاتٌ - جَمَلَاتٌ, as al-Ḥasan and Qatāda, though some said جَمَلَاتٌ.

## SŪRA LXXVIII

14: مِنَ الْمُعْصِرَاتِ - بِالْمُعْصِرَاتِ, as Ibn az-Zubair and 'Ikrima.

36: حَسَابًا - حَسَابًا as Ibn Mas'ūd, but some said حَسَابًا or حَسَابًا.

## SŪRA LXXXI

8: الْمَوْدَّةَ - الْمَوْدَّةَ, as Abū Ja'far and as-Sulamī.

24: بِظُنَيْنٍ - بِظُنَيْنٍ, as Ibn Mas'ūd, Ibn az-Zubair and others.

## SŪRA LXXXVI

17: أَمْ لَهُمْ - أَمْ لَهُمْ.

## SŪRA LXXXVIII

4: حَمِيَّةٌ — حَامِيَّةٌ. So also in CI 11/8.

## SŪRA LXXXIX

2/1: وَلَيَالٍ — وَلَيَالِي, though some said وَلَيَالٍ as Ibn as-Samaifa<sup>1</sup>.

29: فِي عِبْدِي — فِي عِبْدِي, as Ubaī, ʿIkrima and aḍ-Ḍaḥḥāk.

## SŪRA XCII

3: وَمَا خَلَقَ وَ — only, as Ibn Masʿūd, ʿAlī and Abūʿd-Darda<sup>2</sup>.

## SŪRA XCVII

4: أَمْرٍ — أَمْرِي or أَمْرِي, as ʿIkrima, Ibn ʿUmār and Abū ʿĀliya.

## SŪRA CII

1: أَلْهَيْكُمْ — أَلْهَيْكُمْ or أَلْهَيْكُمْ as Mālik b. Dinār and others.

## SŪRA CVIII

3: شَيْكَ — شَارِئِكَ.

## SŪRA CX

1: فَتَحَ اللَّهُ وَالنَّصْرُ — نَصْرُ اللَّهِ وَالْفَتْحُ.

## SŪRA CXI

4: حَمَائِلَ الْحَطَبِ — حَمَائِلَ الْحَطَبِ, as Ibn ʿUmār, Abū Ḥaṣīn and Abū Ḥaiwa.

## CODEX OF ABŪ MŪSĀ AL-AŠHʿARĪ † 44

Abū Mūsā ʿAbdallāh b. Qais al-Ashʿarī was a Yemenite who in the year 17 A.H. was appointed by ʿUmar as Governor of Baṣra, where he remained, save for a brief and unsuccessful period of office at Kūfa in 22 A.H., until the Caliphate of ʿUthmān. He was deposed from office in Baṣra by ʿUthmān and retired to Kūfa where the Caliph later gave him an official post. His brief connection with ʿAlī after the battle of Ṣiffin in 37 A.H. is notorious. He seems early to have been interested in Qurʾān recitation for which his fine voice made him famous<sup>1</sup>). We may suppose that his collection of Qurʾānic material began during the Prophet's life-time, but it was during his first period of office at Baṣra that his Codex came into form and was accepted by the people of Baṣra as their authoritative Codex<sup>2</sup>). It would seem to have been a large Codex and was familiarly known as *Lubāb al-Qulūb*.

Ibn Abī Dāwūd has three interesting statements which confirm our judgement as to the independence of this Codex of Abū Mūsā in the pre-ʿUthmānic period. In the first (p. 12) Yazīd b. Muʿāwiya<sup>3</sup>) tells how he was one day in the mosque in the days of al-Walīd b. ʿUqba<sup>4</sup>), and joined a circle in which was Ḥudhaifa b. al-Yamān, for those were the days when there were no mosque officials, when a crier cried out — “let those who recite according to Abū Mūsā come to the zāwiya near the gate of Kinda, and let those who recite according to Ibn Masʿūd come to this zāwiya which is near the house of ʿAbdallāh”. When Ḥudhaifa heard the two groups differing over their readings he went red with anger, rent his

1) Bukhārī III, 407, where the Prophet says يا ابا موسى لقد أوتيت مزمارا من مزامير آل داود. See also Ibn Saʿd, II, ii, 106 and the *Musnad*, II, 354, 369.

2) Ibn al-Athīr, *Kamil*, III, 86; Rāfiʿi, *Iʿjāz*, 19.

3) This is probably Yazīd b. Muʿāwiya an-Nakhaʿī who was later killed on a raid into Persia, *Tahdhīb at-Tahdhīb*, XI, 360.

4) Doubtless during the time he was Governor of Kūfa 25—30 A.H.

garments there in the mosque, and swore that someone must make the Caliph 'Uthmān take measures against this situation. The second (p. 13) is a statement from Abū'sh-Sha'thā' of how this same Hudhaifa complained that the Baṣrans were reading according to Abū Mūsā and the Kūfāns according to Ibn Mas'ūd, which is merely a variant of the previous story. The third is from 'Abd al-A'lā b. al-Ḥakam al-Kilābī who tells how he entered the house of Abū Mūsā just when a messenger had brought to Baṣra from 'Uthmān a copy of the new standard Codex which they were to follow. As they took the new Codex Abū Mūsā said "Whatever you find in my Codex extra to this do not remove it, but whatever you find missing write it in".

His Codex is said to have contained the two extra little Sūras of Ubai's Codex (*Itqān*, 154), and we have references to its having contained the verse on the greed of men<sup>1)</sup>, which was also in Ubai's Codex<sup>2)</sup>. In the passage in which he records this verse Muslim tells how Abū Mūsā assembled three hundred of the Qur'ān of Baṣra and in his address to them mentioned how they used to read a Sūra which in length and difficulty resembled Sūra IX but of which he could now only remember this verse about the greed of men, and that they used to read a Sūra resembling the *Musabbihūt*<sup>3)</sup> but of which he could only remember the verse — "Oh ye who believe, why say ye what ye do not do? On your necks is written a witness and you will be questioned about it on the Day of Resurrection". This is doubtless a reminiscence of material that was in his Codex before it was destroyed as a result of the canonization of 'Uthmān's text.

Very few actual readings from Abū Mūsā's Codex have been preserved in the Qur'ānic literature. Seeing that Abū Rajā' († 105)<sup>4)</sup>, Abū Shaikh (c. 100)<sup>5)</sup> and Ḥittān b. 'Abdallāh († 73?)<sup>6)</sup> are all

1) Muslim, *Ṣaḥīḥ*, I, 285, 286.

2) *Infra* p. 181.

3) I.e. the Sūras 57, 59, 61, 62, 64, which begin with the word *sabbāḥa* or *yusabbihū*.

4) Ibn al-Jazarī, *Ṭabaqāt*, I, 604.

5) Ibn Ḥajar, *Tahdhīb at-Tahdhīb*, XII, 129. He was fellow pupil of Abū Rajā' and the teacher of Qatāda and Maṣār al-Warrāq.

6) Ibn al-Jazarī, *Ṭabaqāt*, I, 253. For his Codex see account herein.

said to have received their readings from him it is tempting to suggest that the numerous uncanonical readings recorded from these three Readers as well as those from al-Ḥasan al-Baṣrī († 110) who was a pupil of Ḥittān, since they all continue the tradition of the uncanonical readings of the Baṣran School, all go back to Abū Mūsā's Codex. In each case, however, other streams of influence have to be reckoned with, so that in their cases there can be no certainty which *shādhdh* readings preserved by them are actually to be assigned to the Codex of Abū Mūsā.

That his readings continued in remembrance in Baṣra for some time is evident from the fact that Shaddād<sup>1)</sup> had a *riwāya fi ḥurūf* from him, and the readings of Abū Tālūt († 130)<sup>2)</sup> the son of Shaddād are occasionally quoted. It is possible that the Muḥammad b. Abī Mūsā whose Codex is quoted by Ibn Abī Dāwūd (p. 90) for a reading لا يفتنون instead of لا يعقلون in V, 103/102, may be a son of this Abū Mūsā and the reading thus derived from his Codex.

The only readings from him that have been preserved are:

#### SŪRA II

124/118: اِبْرَاهِمَ - اِبْرَاهِمَ and so throughout the Qur'ān, like Ibn az-Zubair.

#### SŪRA V

103/102: لا يفتنون - لا يعقلون (given from Mhd b. Abī Mūsā).

#### SŪRA XXII

36/37: صَوَافٍ - صَوَافٍ. So Ubai and al-Ḥasan al-Baṣrī.

#### SŪRA LXIX

9: من قَبْلَهُ - من قَبْلَهُ. as Ubai and Ibn Mas'ūd.

1) Ibn al-Jazarī, *Ṭabaqāt*, I, 324.

2) Ibn al-Jazarī, *Ṭabaqāt*, I, 385.

## CODEX OF ḤAḤṢA † 45

The name of Ḥaḥṣa the daughter of 'Umar the second Caliph and one of the wives of the Prophet occurs in some of the lists of those who collected Qur'ānic material in the lifetime of the Prophet (*Nashr*, I, 6). It is probable, however, that this is a deduction from the fact that she was known to have a Codex.

The stories which tell of the so-called first Recension under Abū Bakr relate that at his death his collection passed into the possession of 'Umar and at 'Umar's death into the possession of Ḥaḥṣa, who at 'Uthmān's request lent the material for use in the compilation of the official 'Uthmānic Codex. Though we are compelled by the evidence to deny any official recension to Abū Bakr, there is no particular reason to doubt that he may have made a private collection of Qur'ānic material, and this may well have come down to Ḥaḥṣa in the way described<sup>1</sup>). On the other hand her father 'Umar is also said to have had a Codex, and it may have been this that came to her. It is possible, indeed that Abū Bakr's material was the basis of 'Umar's Codex and so what came to Ḥaḥṣa was the result of the collections of both the first and second Caliph. All this, however, is speculation, and all we can say for certain is that Ḥaḥṣa had a collection of Qur'ānic material which was used along with other material by 'Uthmān in the construction of his official text.

That the material in the Codex of Ḥaḥṣa was considerably different from that in the 'Uthmānic text is evident from the anxiety of Marwān to destroy it<sup>2</sup>). The story tells of how when Marwān

was Governor of Madīna he sent to Ḥaḥṣa demanding her Codex that he might destroy it, but she refused to give it up. When she died Marwān assisted at her funeral and at its conclusion sent and with much insistence demanded the Codex from 'Abdallāh b. 'Umar, Ḥaḥṣa's brother. 'Abdallāh finally sent it to him and he had it destroyed, fearing, he said, that if it got abroad the variety of readings that 'Uthmān desired to suppress would recommence.

This is a most unlikely story to have been invented and makes it quite clear that in the case of this Codex we are in touch with a pre-'Uthmānic text which differed, perhaps considerably, from that of 'Uthmān. The Codex of Ḥaḥṣa, however, from which Ibn Abī Dāwūd quotes the variant *صلوة العصر*, in II, 238/239 was undoubtedly a copy being made for her of the canonical 'Uthmānic text, in which, however, she insisted on a slight addition in this passage. When small variants are quoted from the Codex of Ḥaḥṣa it is thus always a question whether the reference is to the old pre-'Uthmānic Codex or to the copy of the 'Uthmānic text made and corrected at her command<sup>1</sup>).

The only variant quoted from her Codex by Ibn Abī Dāwūd is that on II, 238/239 but from the Commentaries we can gather a few others.

1) There is also the further possibility that this story of the *صلوة العصر* is merely a later invention foisted on Ḥaḥṣa to give it authority. It is suspicious that the same story is told of 'Ā'isha and Umm Salama.

1) The statement in Ibn Abī Dāwūd p. 21 assumes that the material destroyed by Marwān was the material that came down to Ḥaḥṣa from Abū Bakr, but it is a possibility to be borne in mind that this may be a later interpretation read into the story.

2) Ibn Abī Dāwūd p. 24 and his attempt to explain it on p. 25. See also Ibn 'Asākir, V, 445.

SŪRA II

- 18/17: ضَمَّ بِكُمْ عَمِّيَّ - ضَمَّ بِكُمْ عَمِّيَّ as Ibn Mas'ūd and Ubai.  
 164/159: الْأَرْوَاحُ - الرِّبَاحُ.  
 184/180: لَا يُطِيقُونَهُ - يُطِيقُونَهُ.  
 238/239: وَالصَّلَاةُ الْوُسْطَى وَالصَّلَاةُ الْعَصْرُ - as Ubai and Ibn 'Abbās.

SŪRA VII

- 154/153: سَكَتَ - أُسْكِتَ, given on the authority of Mu'adh.

SŪRA IX

- 40: عَلَيْهِمَا وَأَيْدِيَهُمَا - عَلَيْهِ وَأَيْدِيَهُ.

SŪRA X

- 30/31: تَتْلُوا كُلُّ - تَتْلُوا كُلُّ the reading of Ibn Mas'ūd and the Kūfans.

SŪRA XXIV

- 11: عَصِيَّةٌ أَرْبَعَةٌ - عَصِيَّةٌ.  
 31: الْأَطْفَالُ - الْإِطْفَالُ.

SŪRA XXXIX

- 56/57: ذِكْرٍ - جَنْبٍ as Ibn Mas'ūd.

Variants from the Codex of Anas b. Mālik are quoted in quite a number of works on Qur'ānic science, showing that though the variants given from him were few they were famous. In some lists he is given as one of those who had collected Qur'ānic material in the lifetime of the Prophet (*Nashr*, I, 6). The evidence for this is weak<sup>1)</sup>, but it is noteworthy that his uncle Abū Zaid was well known as an early collector<sup>2)</sup> and it may well be that his collection was the basis of the Codex of Anas.

His Codex would seem to have represented one form of the Madinan tradition, but it must be confessed that we know very little about it.

1) He was, however, one of the six most famous for their *riwāya* from the Prophet (Nawawī, 352), and was said to have taken his readings directly from the Prophet (Ibn al-Jazārī, *Tabaqāt*, I, 172).

2) *Musnad*, III, 277.

## SŪRA II

91/85: بِمَا أُنزِلَ اللَّهُ — بِمَا أُنزِلَ as Ubai's Codex.

137/131: بِمَا — بِمَا as Ibn Mas'ūd and others.

158/153: أَنْ لَا يَطُوفَ — أَنْ لَا يَطُوفَ as Ibn 'Abbās and 'Alī; note also

Ubai and Ibn Mas'ūd.

210/206: ظِلَالٍ — ظِلَالٍ as read by Ubai and Ibn Mas'ūd.

222: وَلَا تَقْرُبُوا النِّسَاءَ فِي الْحَيْضِ وَاعْتَزِلُوهُنَّ — وَلَا تَقْرُبُوهُنَّ حَتَّى يَنْظَهَرْنَ  
وَلَا تَقْرُبُوا النِّسَاءَ فِي حَيْضِهِنَّ but some said he read حَيْضِهِنَّ حَتَّى يَنْظَهَرْنَ  
وَاعْتَزِلُوهُنَّ حَتَّى يَنْظَهَرْنَ.

## SŪRA IV

66/69: قَلِيلٌ — قَلِيلٌ the reading of the Damascus Codex.

128/127: يَصْلَحًا — يَصْلَحًا as Ubai and Ayyūb as-Sakhtiyānī.

162/160: وَالْقَائِمُونَ — وَالْقَائِمُونَ as Ibn Mas'ūd, Ubai and others.

## SŪRA V

60/65: وَعَبَدَ الطَّاغُوتَ — وَعَبَدَ الطَّاغُوتَ as Shahr b. Hawshab.

## SŪRA VII

127/124: إِلَهَتِكَ — إِلَهَتِكَ as Ibn Mas'ūd, 'Alī and others.

## SŪRA IX

57: يَجْهَرُونَ — يَجْهَرُونَ. So al-A'mash.

## SŪRA XII

18: فَصَبْرًا جَبِيلًا — فَصَبْرًا جَبِيلًا as Ubai and Tsā'ath-Thaqafī.

23: وَرَاوَدَتْهُ — وَرَاوَدَتْهُ, so Mu'adh, Abū 'Imrān and Abū Rajā'.

## SŪRA XIV

24/29: ثَابِتٍ أَصْلُهَا — أَصْلُهَا ثَابِتٍ.

46/47: وَإِنْ كَادَ — وَإِنْ كَادَ, as 'Alī, Ibn Mas'ūd and 'Umar.

## SŪRA XVII

7: وَجْهَكُمْ — وَجْهَكُمْ.

27/29: الشَّيْطَانِ — الشَّيْطَانِ as aḏ-Ḍahhāk and al-Ḥasan.

## SŪRA XIX

24: فَخَاطَبَهَا مِنْ تَحْتِهَا — فَخَاطَبَهَا مِنْ تَحْتِهَا as Ibn Mas'ūd and Ubai.

26/27: صَوْمًا — صَوْمًا, as Ubai and Ibn Mas'ūd, though some said  
he read وَصْمًا like Ibn 'Abbās.

## SŪRA XXII

40/41: صَلَوَاتٍ — صَلَوَاتٍ as Ibn 'Umar and al-Kalbī.

## SŪRA XXIV

61/60: مِفْتَاحَهُ — مِفْتَاحَهُ. So read also by Qatāda.

## SŪRA LXXIII

6: وَأَصْوَبُ or some said وَأَصَوْتُ — وَأَصْوَبُ.

## SŪRA LXXIV

30: تِسْعَةً وَأَعَشَرَ or تِسْعَةً وَعَشَرَ or some said تِسْعَةً أَعَشَرَ — تِسْعَةً عَشَرَ  
or تِسْعَةً عَشَرَ or تِسْعَةً أَعَشَرَ.

## SŪRA XCIV

2: وَحَلَّلْنَا وَحَطَطْنَا — وَوَضَعْنَا عَنكَ وَزَكَّ as Ibn Mas'ūd, though  
some said he read وَحَلَّلْنَا وَحَطَطْنَا.

## CODEX OF 'UMAR † 23

There are numerous traditions to the effect that the second Caliph 'Umar b. al-Khattāb made or had made a Codex collecting all that was available of the material of the Prophet's revelations. The earliest of them tells how 'Umar enquired about a certain statement known to have been part of the Prophet's proclamation, and was told that it had been with one of the Qurra' who was killed at the battle of Yamāna and was now lost. So in considerable anxiety lest a great portion of the Qur'ān be lost 'Umar gave orders that the revelations be written down in Codex form, and thus was the first to assemble the Qur'ān into a Codex<sup>1)</sup>.

It is difficult to separate this from the story of his connection with the forming of the so-called first Recension under Abū Bakr, and the further story that 'Uthmān's recension was really only a completion of a task begun by 'Umar but interrupted by his death. One suspects that the story above is the original and then was transferred to the first Recension story at the time Abū Bakr's collection was being explained as an official undertaking.

Another story which may well be a continuation of the first tells how 'Umar summoned all in the community who had any revelation material in their possession. So what they had they brought written on various scraps of writing material, and 'Umar would only accept that for which he could procure two witnesses. He was killed while this was in process and it was this which 'Uthmān was said to have finished and issued as the official text. One has always to reckon with the possibility that this story of 'Umar's connection with the official Recension may have been invented, as the idea of a first Recension under Abū Bakr was invented, by traditionists who were unwilling to credit 'Uthmān with so praiseworthy a venture as the fixing of the official text of the Qur'ān. In this connection

it is interesting to note that 'Umar's Codex is called the *Imām*<sup>1)</sup> just as that of 'Uthmān, and 'Umar is said to have instructed those who wrote for him his Codex, that if there was any dispute over a word they must write it in the dialect of Muḍar<sup>1)</sup>, just as 'Uthmān is said to have instructed his Committee to follow the dialect of Quraish.

That 'Umar had some part in the preparations for an official Recension of the Qur'ān seems certain. We may even grant that he had made a collection of revelation material for this purpose, so that there is a sense in which 'Uthmān's work was the completion of a task begun by him. That he had a text of his own which circulated in Codex form before the completion of the 'Uthmānic text is not so certain. That his name is included in the lists of those who had assembled all the Qur'ān in the lifetime of the Prophet (*Nashr*, I, 6) may very well be due to the feeling that as one of the pious Caliphs this excellence must be attributed to him. The ascription of a Codex to him by Ibn Abī Dāwūd is possibly merely an inference from his known connection with the collection of material for the official edition, added to the fact that there were wellknown textual variants ascribed to him.

The variants ascribed to him in the Qur'ānic literature are not many, and may, of course, be nothing more than readings known to have been followed by 'Umar, who had died before the promulgation of the official text. In the great majority of them we find that 'Umar has the support of one or more of the other early authorities. Ibn Abī Dāwūd quotes only three variants from him, but from the exegetical literature we are able to gather a number of others which seem to have been widely known as coming from 'Umar.

1) Ibn Abī Dāwūd p. 11.

1) Ibn Abī Dāwūd p. 10: see also *Itqān*, 134, 135, *Durr*, I, 302, 303 and Ibn 'Asākir, V, 133.

## SŪRA I

4/3: مَالِك —. Some said he supported TR, and others that he read مَالِك.

7/6: مَنْ — الَّذِينَ as Ibn Mas'ūd.

7: غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَغَيْرِ — غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا as 'Alī, but some said he read غَيْرِ.

## SŪRA II

55/52: الصَّعِقَةُ — الصَّعِقَةُ as 'Alī.

106/100: نَسَّأَهَا — نَسَّأَهَا as Ubai, Mujāhid and Abū 'Amr.

233: تُضَارَّرُ — تُضَارَّرُ as Ibn Mas'ūd and al-Ḥasan, though some say his scribe wrote تُضَرَّرُ.

255/256: الْقِيَامُ — الْقِيَامُ as Ibn Mas'ūd and 'Alqama. So in III, 1.

266/268: أَيُّوْدُ — يَحْيَى.

282: يُضَارَّرُ — يُضَارَّرُ as Ibn 'Abbās and Ibn Abī Ishāq.

## SŪRA III

97/91: آيَاتٍ بَيِّنَاتٍ — آيَاتٍ بَيِّنَاتٍ as Ubai and Ibn 'Abbās.

## SŪRA IV

153/152: الصَّعِقَةُ — الصَّعِقَةُ as as-Sulamī and an-Nakha'ī.

## SŪRA IX

100/101: وَالَّذِينَ — وَالَّذِينَ without وَ.

111/112: بِالْجَنَّةِ — بِالْجَنَّةِ. So read also by Ibn Mas'ūd and al-A'mash.

It involves the omission of يَا بَنِي آدَمَ.

## SŪRA XIII

43: وَمِنْ عِنْدِهِ — وَمِنْ عِنْدِهِ as Ubai and others.

## SŪRA XIV

46/47: وَإِنْ كَادَ — وَإِنْ كَادَ as Ibn Mas'ūd, 'Alī and Mujāhid.

50/51: فَطَرَانِ — فَطَرَانِ as Ibn 'Abbās and 'Alī.

## SŪRA XLIII

19/18: عَمَّادٌ — عَمَّادٌ supporting the Kufan reading.

84: إِلَهُ (bis) — إِلَهُ as Ibn Mas'ūd and 'Alī.

## SŪRA XLVII

4/5: قَاتِلُوا — قَاتِلُوا as Ibn Mas'ūd, supporting the Ḥijāzī reading.

## SŪRA LI

44: الصَّعِقَةُ — الصَّعِقَةُ supporting the reading of al-Kisā'ī and Ibn Muḥaiṣin.

## SŪRA LVI

75/74: سَوَاقِعَ — سَوَاقِعَ like Ibn Mas'ūd and the reading of Ḥamza and al-Kisā'ī.

## SŪRA LVIII

19/20: أَسْنَحَادَ — أَسْنَحَادَ.

## SŪRA LXII

9: فَأَمَّضُوا — فَأَمَّضُوا as Ibn Mas'ūd and Ibn 'Abbās.

## SŪRA LXXIV

42/43: مَا سَلَكَكُمْ فِي سَقَرٍ — مَا سَلَكَكُمْ فِي سَقَرٍ or some said يَا أَيُّهَا الْمَرءُ مَا سَلَكَكُمْ.



## SŪRA LXXVII

33: *جَمَلَاتٌ* — *جَمَلَاتٌ*, the non-Kūfan reading.

## SŪRA LXXIX

11: *نَاخِرَةً* — *نَاخِرَةً* like Ibn Mas'ūd supporting the Kūfan reading.

## SŪRA XCV

2: *سِينَاءَ* — *سِينَاءَ* as Ibn Mas'ūd and Ṭalḥa.

## SŪRA CXII

1: *قُلْ* — He omitted this word as did Ubai and Ibn Mas'ūd.

## CODEX OF ZAID B. THĀBIT † 44

The role of Zaid b. Thābit in the Recension stories is too well known to need further mention. In the usual stories Zaid figures as the actual compiler of the text both of the supposed first Recension under Abū Bakr and of the official Recension under 'Uthmān. He is said to have been one of the amanuenses of the Prophet and even to have written out revelations under his dictation. The fact that he was called upon by the Prophet to write down certain passages of revelation that had an official character was later expanded into the tale that whenever Gabriel came to the Prophet he would send for Zaid and have it written down <sup>1)</sup>.

His name occurs in the lists of those who had collected the Qur'ān in the lifetime of the Prophet (*Nashr*, I, 6). This may be an inference from his connection with the collection of the official text, but he seems to have been one of the Companions who interested themselves in collecting revelation <sup>2)</sup>, and of course may have begun his collection while the Prophet was still alive. That he had a Codex of his own is clear from the statement of Ibn Qutaiba, *Ma'ārif*, 133 "he was the last whose Codex was checked by the Prophet, so it is the nearest of all the Codices to ours". This statement is clearly tendential, desiring to give the Prophet's authority to the collections of the Companions, but the distinction it draws between "ours" i. e. the official 'Uthmānic text and the text of Zaid seems clear evidence that his was recognized as one of the pre-'Uthmānic Codices.

The fact that in some sources his name occurs only in connection

1) A further expansion of this story was the tradition that the Prophet said "whoever wishes to recite the Qur'ān *لَا* let him recite it according to the *qir'ā* of Zaid b. Thābit".

2) It is noteworthy that in some lists he figures with Ubai, Mu'ādh b. Jabal and Abū Zaid as the four who alone preoccupied themselves with Qur'ān collection during the Prophet's lifetime. Bukhārī, III, 397; *Musnad*, III, 233; Ibn 'Asākir, V, 445.

with the collection under Abū Bakr and not with that of 'Uthmān<sup>1)</sup> may offer slender ground for supposing that the Codex known as the Codex of Zaid may have been the Codex which he prepared for the Caliph Abū Bakr, he having made a copy for himself while Abū Bakr's copy descended to Ḥafṣa as already related.

Ibn Abī Dāwūd does not mention a Codex of Zaid, but Ibn al-Anbārī in his *Kitāb al-Maṣāḥif* as quoted by al-Alūsī, xxviii, 49 gives a reading in Sūra LIX, 7 as being found in the Codices of Zaid and Ibn Mas'ūd. The readings given in the Commentaries from Zaid must go back to his early Codex in so far as they presuppose a consonantal text differing from that of the standard edition, for after the establishment of the standard text of 'Uthmān any readings coming from Zaid would certainly have been only in the nature of interpretation of that consonantal text.

His original text would have represented some form of the Madinan tradition, and both Abū Huraira and Ibn 'Abbās are said to have derived their text from him<sup>2)</sup>.

1) Al-Khazrajī, *Khulāṣat Tahdhīb al-Kamāl*, 108.

2) Ibn al-Jazarī, *Ṭabaqāt*, I, 296.

## SŪRA II

139/133: <sup>هَاجُونَا</sup> — <sup>هَاجُونَا</sup> as Ibn Mas'ūd and al-Ḥasan.

248/249: <sup>تَابُوتُ</sup> — <sup>تَابُوتُ</sup> which is given as Ubai's reading.

259/261: <sup>تَسَنُّ</sup> — <sup>تَسَنُّ</sup>.

283: <sup>فَرَهْنُ</sup> — <sup>فَرَهْنُ</sup>. So al-A'raj and others.

## SŪRA V

114: <sup>لَاؤَلَسَا</sup> — <sup>لَاؤَلَسَا</sup> as Ibn Muḥaiṣin and al-Jaḥḍarī.

## SŪRA VII

165: <sup>بَيْسٍ</sup> — <sup>بَيْسٍ</sup>, given variously as a Baṣran and a Meccan reading.

## SŪRA VIII

25: <sup>لَا تُصِيبَنَّ</sup> — <sup>لَا تُصِيبَنَّ</sup>, as Ibn Mas'ūd, 'Alī and others.

## SŪRA XLIX

10: <sup>إِخْوَانِكُمْ</sup> — <sup>إِخْوَانِكُمْ</sup> as Ibn Mas'ūd, Ibn Sīrīn and 'Alī.

## SŪRA LIX

7: <sup>وَأَيْنَ السَّبِيلِ</sup> — <sup>وَأَيْنَ السَّبِيلِ</sup> as Ibn Mas'ūd.

## SŪRA LXXXI

24: <sup>بِطَيْنٍ</sup> — <sup>بِطَيْنٍ</sup> as Ibn Mas'ūd, Ibn 'Abbās and others.

‘Abdallah b. az-Zubair was a Companion and the son of a Companion. His birth at Madina in 8 A.H. made him the first babe to be born to the Muslims after the Hijra, and caused great joy in the community, because there had been a rumour that the Jews had put a spell on the Muslim women that they should not bear. It is related that so great was the interest in the babe that the Prophet himself anointed his mouth with some dates he had chewed, so that the first thing that descended to the child's stomach was the saliva of the Prophet. He was one of the ten considered to have been most prominent in collecting Qur‘ān material during the lifetime of the Prophet, but in view of his age at the time of the Prophet's death this is extremely unlikely to have been the case.

In the *Ṭabaqāt* books he is recorded as having transmitted a *riwāya fī ḥurūf al-Qur‘ān*<sup>1)</sup>, so that we are not entirely unprepared for the notice in Ibn Abī Dāwūd, p. 81 that he had a Codex of his own. His Codex apparently had little or no influence on exegesis. It would seem to have represented some form of the Madinan tradition, and was doubtless destroyed when ‘Uthmān's standard text was sent out, for he was one of the Committee appointed by ‘Uthmān to assist Zaid b. Thābit in establishing the text.

To the eight readings quoted from his Codex by Ibn Abī Dāwūd a few more may be added from the Commentaries.

1) Ad-Dānī in Ibn al-Jazari, *Ṭabaqāt*, I, 419.

SŪRA I

4/3: مَالِك — مَالِك as the non-Kūfan reading.

7/6: الَّذِينَ — مَنْ as Ibn Mas‘ūd.

7: غَيْرِ الْمَقْضُوبِ عَلَيْهِمْ وَغَيْرِ — غَيْرِ الْمَقْضُوبِ عَلَيْهِمْ وَلَا as ‘Alī, but some said غَيْرِ.

SŪRA II

124/118: إِبْرَاهِيمَ — إِبْرَاهِيمَ here and all through the Qur‘ān, as also Abū Mūsā.

198/194: لَيْسَ جَنَاحَ عَلَيْهِمْ — لَيْسَ عَلَيْهِمْ جَنَاحٌ as Ibn ‘Abbās, though some said they read لَا جَنَاحَ عَلَيْهِمْ.

مِنْ رَبِّكُمْ فِي مَوَاسِمِ الْحَجِّ — مِنْ رَبِّكُمْ as Ibn Mas‘ūd and Ibn ‘Abbās.

231: تُمَاسِكُوهُنَّ — تُمَسِكُوهُنَّ as Ibn Qais and al-Jahḍarī.

SŪRA III

104/100: عَنِ الْمُتَكِرِّ وَيَسْتَعِينُونَ اللَّهَ عَلَى مَا أَصَابَهُمْ — عَنِ الْمُتَكِرِّ وَأُولَئِكَ عَنِ الْمُتَكِرِّ [or some said بالله for الله]. So also Ibn Mas‘ūd.

SŪRA V

52/57: فِي أَنْفُسِهِمْ مِنْ مَوَاقِدِهِمُ الْيَهُودَ وَمِنْ غَيْرِهِمْ — فِي أَنْفُسِهِمْ نَادِمِينَ but some said he read نَدِيمِينَ وَأَهْلَهُ نَادِمِينَ.

SŪRA VI

105: دَرَسَتْ — دَارَسَتْ or some said دَرَسَتْ or that he supported TR.

138/139: حَرَجَ — حَجَرَ as Ubai, Ibn Mas‘ūd and Ibn ‘Abbās.

## SŪRA IX

19: عَمْرَةٌ and سَفَاةٌ — عِمَارَةٌ and سِقَايَةٌ. So Abū Ḥaiwa and others.  
47: وَلَا رَفْصُوا — وَلَا وَضَعُوا.

## SŪRA XIX

93/94: آتِ الرَّحْمَنَ — آتِي الرَّحْمَنِ as Ibn Mas'ūd, Ṭalḥa and Ibn 'Umar.

## SŪRA XX

63/66: إِنَّ هَٰذَا ن — إِنَّ هَٰذَا نِ supporting the reading of Abū 'Amr.

## SŪRA XXI

95: حَرَامٌ — حَرَمٌ supporting the Kūfan reading.  
98: حَطَبٌ — حَصَبٌ as 'Ā'isha, 'Alī and others.

## SŪRA XXII

51/50: مُعْجِزِينَ — مُعْجِرِينَ.

## SŪRA XXV

1: عِبَادِهِ — عِبَادِهِ as al-Jahḍarī and Ibn Fa'īd al-Baṣrī.  
77: كَذَّبَ الْكَافِرُونَ — كَذَّبْتُمْ as Ibn Mas'ūd and Ibn 'Abbās.

## SŪRA XXVIII

48: سَاحِرَانِ نَظَاهَرَا — سِحْرَانِ نَظَاهَرَا as Ibn 'Abbās and Sa'īd b. Jubair.

## SŪRA XXIX

17/16: تَخْلُقُونَ أَمْكًا — تَخْلُقُونَ إِنْكًا though some said تَخْلُقُونَ.

## SŪRA XXXIX

30/31: مَائِتُونَ and مَائِتٌ — مَيْتُونَ and مَيْتٌ. So al-Ḥasan and Ibn Muḥaiṣin.

## SŪRA XLI

13/12: صَعِقَةً and صَعِقَةً — صَعِقَةً and صَعِقَةً. So Ibn Muḥaiṣin and as-Sulamī.

44: عَمِّي — عَم as Ibn 'Abbās and Ibn 'Umar.

## SŪRA XLVI

28/27: وَتِلْكَ — وَتِلْكَ.

## SŪRA LXII

9: فَاسْمَعُوا — فَاسْمَعُوا as Ibn Mas'ūd, Ibn 'Abbās and Ubai.

## SŪRA LXXIV

42/43: يَنْسَاءُ لُونِ يَا فُلَانٌ مَا سَلَكَكَ فِي سَفَرٍ — مَا سَلَكَكُمْ فِي سَفَرٍ as 'Umar.

## SŪRA LXXXVI

31: وَالظَّالِمُونَ — وَالظَّالِمِينَ. So read by Abū 'l-'Āliya, Ibn Abī 'Abla, etc.

## SŪRA LXXXVIII

14: مِنَ الْمُعْصِرَاتِ — مِنَ الْمُعْصِرَاتِ. So Ibn 'Abbās, 'Ikrima and others.

## SŪRA LXXIX

11: نَاحِرَةً — نَاحِرَةً as Ibn Mas'ūd, supporting the Kūfan reading.

## SŪRA LXXXI

24: بِظُنِّينَ — بِظُنِّينَ as Ibn Mas'ūd, Ibn 'Abbās and Mujāhid.

## SŪRA LXXXVII

1: سُبْحَانَ رَبِّيَ — سُبْحَانَ رَبِّيَ as Ubai, 'Alī, and Ibn 'Umar.

## SŪRA XCII

14: تَنَاطَلَى — تَنَاطَلَى as Ibn Mas'ūd, Ṭalḥa and Zaid b. 'Alī.

## SŪRA XCVI

4: عَلَّمَ الْقَطَّ — عَلَّمَ.

## CODEX OF IBN 'AMR † 65

Ibn Abī Dāwūd, p. 83 has a story from Abū Bakr b. 'Ayyāsh († 194)<sup>1)</sup> relating how Shu'aib b. Shu'aib who was the great-grandson of Ibn 'Amr b. al-'Āṣ<sup>2)</sup>, asked him would he like to see the Codex of Ibn 'Amr b. al-'Āṣ, and showed him an ancient Codex differing considerably from that in use in his day. He adds a note to the effect that it followed the text neither of Ibn Mas'ūd nor the canonical edition, but was one of the many independent texts that had been prepared by Companions of the Prophet, though few of these had survived the promulgation of 'Uthmān's standard edition.

Ibn 'Amr is listed among those who collected revelation in the lifetime of the Prophet (*Nashr*, I, 6), and was known to be one of those who had a *riwāya fī ḥurūf*<sup>3)</sup>. His Codex, however, seems to have left little or no trace on the subsequent history of the text. It is very doubtful whether any genuine reading from his Codex has survived to us.

1) He was one of the *rāwis* of the Kūfan Reader 'Āṣim.

2) He was Shu'aib b. Shu'aib b. Mḥd. b. 'Abdallāh b. 'Amr b. al-'Āṣ.

3) Ibn al-Jazarī, *Tabaqāt*, I, 439.

A little group of readings has the authority of 'Ā'isha the daughter of Abū Bakr and the girl wife of the Prophet. In every case save one they are readings supported by other early authorities. From all we know of 'Ā'isha in tradition there is the gravest doubt as to her having had at the Prophet's death any considerable knowledge of the Qur'ān. All the stories, therefore, about her having learned the Qur'ān at the Prophet's dictation, and being one of the little group who had memorized the Qur'ān in the Prophet's lifetime, are to be put aside as the inventions of later piety. That she had learned by heart some portions that were used liturgically by the community is likely. It is also likely that the Prophet himself may have taught her little portions. Also it is possible that the variants ascribed to her are derived from the way in which she was known to recite certain portions before the promulgation of the 'Uthmānic text, though on the other hand they may merely be variants to which her name was attached to give them authority.

That she had a Codex of her own depending on a pre-'Uthmānic collection of material seems in the highest degree improbable. The story about 'Ā'isha's Codex in Ibn Abī Dāwūd, p. 83 ff. obviously refers to a copy of the standard 'Uthmānic text which she was having made for herself and in which she insisted that there be inserted certain small details that she held had been wrongly omitted by 'Uthmān and his Committee. Bukhārī's story<sup>1)</sup> of the man from 'Irāq who asked 'Ā'isha to shew him her Codex as he wanted to arrange his according to the *tartīb* of hers would also seem to point to a copy of the 'Uthmānic text with the material arranged in some sort of chronological order. The reading in XXIII, 56, with the addition of "and those who pray in the front ranks", which is given by Ibn Abī Dāwūd, p. 85 from her Codex, might seem to indicate an independent Codex, but is more likely an ancient reading later ascribed to 'Ā'isha.

1) Quoted in Ibn Kathir, *Faḍl al-Qur'ān*, p. 38.

## SŪRA I

4/3: مَالِكٌ — مَلِكٌ as read by Sa'd b. Abī Waqqaṣ.

## SŪRA II

184/180: يَطْوِقُونَهُ — يُطِيقُونَهُ as Mujāhid and Ibn 'Abbās, but some said يَطْوِقُونَهُ.

238/239: وَالصَّلَاةِ الْوُسْطَىٰ وَصَلَاةِ الْعَصْرِ — وَالصَّلَاةِ الْوُسْطَىٰ as Ubai and Ḥafṣa.

## SŪRA IV

117: إِنَّا — إِنَّا as Ibn 'Abbās, but others said إِنَّا as Abū's-Sawwār, others وَنَّا as Ayyūb as-Sakhtiyānī, and others اُنَّا.

## SŪRA V

69/73: وَالصَّابِرِينَ — وَالصَّابِرُونَ as Ubai and others. [This, however, may merely mean that she noticed the grammatical mistake here].

## SŪRA XX

63/66: إِنَّ هَٰذِهِ — إِنَّ هَٰذِهِ as the reading of Abū 'Amr. [This again may only mean that she recognized the mistake here].

## SŪRA XXI

98: حَطَبٌ — حَصَبٌ as 'Alī, Ibn az-Zubair and others.

## SŪRA XXIII

60/62: يَأْتُونَ مَا آتَوْا — يُؤْتُونَ مَا آتَوْا as Ibn 'Abbās, Qatāda and an-Nakha'i.

## SŪRA XXXIII

56: عَلَى النَّبِيِّ وَالَّذِينَ تَصَلُّونَ الصُّلُوفَ الْأُولَىٰ — عَلَى النَّبِيِّ or some said يَصَلُّونَ for يَصَلُّونَ.

## SŪRA XXXVI

72: رَكُوتَهُمْ — رَكُوتَهُمْ as Ubai.

## SŪRA LXXVI

21: عَلَمُهُمْ — عَلَمُهُمْ.

## SŪRA LXXXI

24: يَظُنُّونَ — يَظُنُّونَ as Ibn Mās'ūd, Ibn 'Abbās and others.

## SŪRA CII

1: اَللّٰهُمَّ — اَللّٰهُمَّ as Ibn 'Abbās and Abū 'l-Jawzā'.

## CODEX OF SĀLIM † 12

Among the four to whom the Prophet is said to have advised his community to turn for Qur'ān instruction occurs the name of Sālim b. Mu'qib b. Ubaid b. Rabī'a the *maulā* of Ḥudhaifa b. 'Utha. The occurrence of his name in the lists of those who collected revelation in the days of the Prophet and in the lists of the early Qurra' is probably due to this tradition.

There is independent tradition, however, that after the Prophet's death he set about collecting revelation material and was the first to actually assemble this material in Codex form (*Itqān*, 135). This tradition is said by Muslim authorities to be weak, but it is difficult to see how such a tradition could have survived had it not been notorious in the early days of Islām that Sālim had a Codex. The fact that in the *Ṭabaqāt* books he is recorded as having transmitted a *riwāya fī ḥurūf al-Qur'ān*<sup>1)</sup> also points in the same direction.

He was killed at the battle of Yamāma in A.H. 12 which is probably why so little is heard of his Codex or his readings. The only readings of his listed in the Commentaries are:

### SŪRA II

106/100: نُنْسِكُهَا - نُنْسِكُهَا.

### SŪRA VII

47/45: صُرِفَتْ - قُلِبَتْ as Ibn Mas'ūd and al-A'mash.

1) Ibn al-Jazarī, *Ṭabaqāt*, I, 301.

## CODEX OF UMM SALAMA † 59

The only evidence we have for the existence of this Codex is the story in Ibn Abī Dāwūd, p. 87 which tells of her ordering a Codex to be written for her, in which was to be inserted in Sūra II, 238/239, the addition *وَصَلَوَةُ الْعَصْرِ*. As this story is also told of 'Ā'isha and Ḥafṣa it is a little suspicious, and in any case would refer only to a copy being made of the canonical 'Uthmānic text.

Umm Salama was a wife of the Prophet, and is included in the lists of those who collected Qur'ān in the lifetime of the Prophet (*Nashr*, I, 6). This may be merely an inference from the story of her having had a Codex, or it may have this element of truth, that she being in close contact with the Prophet may have memorized certain portions that were used more or less liturgically in the early community. Any further connection with the text of the Qur'ān can only be an invention of later piety.

The variants attributed to her are:

### SŪRA II

238/239: الصَّلَاةُ الْوُسْطَى وَصَلَوَةُ الْعَصْرِ - الصَّلَاةُ الْوُسْطَى as Ubai and Ḥafṣa.

### SŪRA XI

46/48: إِنَّهُ عَمِلَ غَيْرٌ - إِنَّهُ عَمِلَ غَيْرٌ as Anas, 'Ā'isha, Ibn 'Abbās and others.

### SŪRA XXXIX

59/60: وَاسْتَكْبَرْتَ - كُنْتَ and وَاسْتَكْبَرْتَ - كُنْتَ as 'Ā'isha, Ibn Ya'mar and al-Jahḍarī. It would necessitate a previous فَكَّكْتُ.

### SŪRA CVIII

شَانِيكَ - شَانِيكَ: 3.

# CODEX OF 'UBAID B. 'UMAIR † 74

'Ubaid b. 'Umar al-Laithī, who was associated with the Qur'ānic teaching of both 'Umar and Ubai, is recorded in the *Ṭabaqāt* books as having transmitted a *riwāya fī ḥurūf al-Qur'ān*<sup>1)</sup>, which in turn was transmitted by Mujāhid, 'Aṭā and 'Amr b. Dīnār, all of whom are quoted frequently by the Commentators for uncanonical variants, and two of whom had Codices of their own.

He was one of the early Meccan Readers (*Nashr*, I, 8) and his Codex was perhaps the foundation of the Meccan School of text tradition.

Ibn Abī Dāwūd, p. 88 quotes his most famous variant, that on the beginning of Sūra LXXXVII, but we can gather a handful of others from the Qur'ānic literature.

1) Ibn al-Jazarī, *Ṭabaqāt*, I, 496, 497.

## SŪRA II

7/6: عَشَاوَةٌ — عَشَاوَةٌ.

24/22: وَقُودُهَا — وَقِيدُهَا, and so also in LXVI, 6.

238/239: وَالصَّلَاةِ الْوُسْطَى وَالصَّلَاةِ الْوُسْطَى — وَالصَّلَاةِ الْوُسْطَى as Ubai, Ḥafṣa and others.

## SŪRA III

10/8: وَقِيدُ — وَقُودُ. See the reading in II, 22.

71/64: تَلِيْسُونَ — تَلِيْسُونَ as Zaid b. 'Alī and Abū Nahik.

تَكْتُمُونَ — تَكْتُمُونَ.

## SŪRA IV

104/105: تَهَانُوا — تَهَانُوا.

## SŪRA V

60/65: وَأَعْبُدِ الطَّاغُوتِ — وَعَبَدِ الطَّاغُوتِ.

## SŪRA XVIII

105: يَقُومُ — يَقِيمُ as Abū Nahik and Abū's-Sammāl, though some say he read here يَقِيمُ.

## SŪRA XXXV

8/9: زَيْنَ لَهُ سُوءٌ — زَيْنَ لَهُ سُوءٌ though others say he read سُوءٌ.

## SŪRA XXXVI

56: ظَلَّلِي — ظَلَّلِي as Ibn Mas'ūd and many Kūfans.

## SŪRA XXXVIII

23/22: عَزَّي — عَزَّي as Ibn Mas'ūd and Abū Razīn.



## SŪRA XLIV

38: يَنْهَى - يَنْهَى.

56: يَذُقُونَ - يَذُقُونَ (pass.).

## SŪRA XLIX

9: أَفْتَلُوا - أَفْتَلُوا, so Ubai and Ibn Mas'ūd.

## SŪRA LXIII

10: وَأَكُونُ - وَأَكُونُ. So read by as-Sulamī.

## SŪRA LXXXVII

1/2: سَبِّحْ اسْمَ رَبِّكَ الَّذِي خَلَقَكَ - سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى الَّذِي خَلَقَ.

## SŪRA XCII

2: تَجَلَّى - تَجَلَّى as Ibn Mas'ūd.

14: تَلَطَّى - تَلَطَّى, as Ibn Mas'ūd, Zaid b. 'Alī and others.

## THE OLD CODICES

## (b) Secondary Codices.

Codex of al-Aswad.

Codex of 'Alqama.

Codex of Ḥiṭṭān.

Codex of Sa'īd b. Jubair.

Codex of Ṭalḥa.

Codex of 'Ikrima.

Codex of Mujāhid.

Codex of 'Aṭā' b. Abī Rabāḥ.

Codex of ar-Rabī' b. Khuthaim.

Codex of al-A'mash.

Codex of Ja'far aṣ-Ṣādiq.

Codex of al-Ḥārith b. Suwaid.

## (c) Unnamed Codices.

# CODEX OF AL-ASWAD †74

This Codex which is mentioned by Ibn Abi Dāwūd, p. 90 merely for a reading in Sūra I, 7, seems to have been a secondary Codex based on that of Ibn Mas'ūd.

Al-Aswad b. Yazid<sup>1)</sup>, the nephew of 'Alqama b. Qais, is listed among the early Kūfan Readers (*Nashr*, I, 8), and his sole claim to fame is that he was the teacher of such famous Kūfan authorities as an-Nakha'ī (†95), as-Sabī'ī (†128) and Yahyā b. Waththāb (†103). He was numbered among the Companions of Ibn Mas'ūd and was one of the champions of his text, so we can hardly doubt that his own Codex was derived from that text.

The only readings preserved from him are:

## SŪRA I

7/6: <sup>الَّذِينَ</sup> مَنَ — as Ibn Mas'ūd and 'Ikrima.

7: <sup>وَلَا</sup> وَغَيْرَ — as 'Alī, Ubai and 'Ikrima.

## SŪRA XXV

60/61: <sup>يَا مُرْتَا</sup> تَأْمُرُنَا — as Ibn Mas'ūd supporting the Kūfan reading against the TR.

## SŪRA LXVII

3: <sup>تَفَوَّتْ</sup> تَفَوَّتْ — as Ibn Mas'ūd supporting the Kūfan reading against the TR.

1) Ibn Abi Dawūd says Zaid instead of Yazid.

# CODEX OF 'ALQAMA †62

'Alqama b. Qais was considered to be the greatest of all authorities on the text of Ibn Mas'ūd. He belonged to the Kūfan School among whose early Readers he is listed (*Nashr* I, 8), and was the teacher of an-Nakha'ī (†95), as-Sabī'ī (†128) 'Ubaid b. Naḍla (†75) and Yahyā b. Waththāb (†103), all of whom in their turn were pillars of the Kūfan School.

There can be little doubt that his Codex was a secondary one based on that of Ibn Mas'ūd. Ibn Abi Dāwūd, p. 90 merely mentions it for a variant on Sūra I, 7 in his list of Codices, but on p. 105 he again refers to it, quoting a statement from Ibrāhīm an-Nakha'ī that in this Codex there was no distinction made in the orthography between Alif and Yā'. There are many stories of the care 'Alqama took in the matter of Codex writing and of how people used to bring to him Codices newly written in order to have them checked (Ibn Abi Dāwūd, p. 156) but it is doubtful in these stories whether the reference is to Codices written according to the old Kūfan tradition or copies made of the official 'Uthmānic text. The balance of probability is that they were copies of the standard text brought to 'Alqama for checking because of his authority on the question of correct orthography.

A little group of readings from him which depend on a somewhat different consonantal text from that in our hands, may be presumed to go back to his own non-'Uthmānic Codex.

## SŪRA LXVII

3: تَفَاوُتٍ - تَفَاوُتٍ like Ibn Mas'ūd supporting the Kūfan reading.

## SŪRA LXXVIII

23: لَيْثِينَ - لَيْثِينَ like Ibn Mas'ūd supporting the reading of Hamza.

## SŪRA LXXXIII

26: خَاتِمَهُ - خَاتِمَهُ as 'Alī, supporting the reading of al-Kisā'i, though others said he read خَاتِمَهُ.

## SŪRA II

98/92: مِيكَائِيلَ - مِيكَائِيلَ as Ibn Muḥaiṣin.

196/192: وَأَقِمْوْا الْحَجَّ وَالْعُمْرَةَ إِلَى اللَّهِ - وَأَقِمْوْا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ as Ibn Mas'ūd.

255/256: الْقِيَامُ - الْقِيَامُ as 'Umar and Ibn Mas'ūd, though some said he read الْقِيَامُ.

## SŪRA III

2/1: الْقِيَوْمُ - as in II 255/256.

## SŪRA IX

28: عَمَلَةً - عَمَلَةً as the friends of Ibn Mas'ūd.

## SŪRA XIV

50/51: قَطْرَانٍ - قَطْرَانٍ as Ibn 'Abbās, Sa'īd b. Jubair and Qatāda.

## SŪRA XVI

76/78: يُوَجِّهَهُ - يُوَجِّهَهُ as Ibn Mas'ūd, but others said يُوَجِّهَهُ or يُوَجِّهَهُ.

## SŪRA XVIII

53/51: مَوَافِعُهَا - مَوَافِعُهَا. See also Ibn Mas'ūd's reading.

## SŪRA XXV

18/19: مَا كَانَ - مَا without the كَانَ.

61/62: سُرُجًا - سُرُجًا as Ibn Mas'ūd, supporting the Kūfan reading.

## SŪRA XXVI

137: خُلُقٍ - خُلُقٍ as Ibn Mas'ūd, though some said they read خُلُقٍ.

# CODEX OF HITTĀN † 73 (?)

This was an early Baṣran Codex. It is listed by Ibn Abī Dāwūd who quotes from it (p. 90) a variant in Sūra III, 144/138 where it agrees with the texts of Ibn Mas'ūd and Ibn 'Abbās.

Ḥiṭṭān b. 'Abdallāh ar-Ruqāshī hardly figures at all in the *qirā'āt* literature, but owes his fame to having been the teacher of al-Ḥasan al-Baṣrī. Ḥiṭṭān was himself a pupil of Abū Mūsā al-Ash'arī, and his Codex doubtless was a secondary one based on that of Abū Mūsā. It is tempting to think that many of the *shādhah* readings of al-Ḥasan are derived from his Codex and ultimately from Abū Mūsā, but we have no means at present of separating out such readings.

The only variant quoted from him is *الرَّسُولِ* instead of *الرَّسُولِ* in Sūra III, 144/138 which some say he also read in V, 75/79.

# CODEX OF SA'ĪD B. JUBAIR † 94

Sa'īd b. Jubair al-Walibī was a black and a client by enfranchisement to the tribe of Wāliba b. al-Ḥārith. He was famous as an exegete and is claimed by some as a member of the School of Ibn 'Abbās. He began life as Secretary to Ibn Mas'ūd and later served in the same capacity to Abū Mūsā al-Ash'arī<sup>1</sup>). He was also famous for his recitation of the Qur'an and it was said that one night he would recite according to the text of Ibn Mas'ūd and the next according to the text of Zaid b. Thābit<sup>2</sup>) (meaning probably the 'Uthmānic text).

That he had a Codex we know only from the fact that it is listed by Ibn Abī Dāwūd (p. 89). This Codex would doubtless have been a secondary one and one of eclectic type. Sa'īd is included among the early Kūfan *Qurra'* (*Nashr* I, 8), and from his connection with Ibn Mas'ūd we might expect his Codex to represent some form of the Kūfan text tradition dependent on Ibn Mas'ūd. The *Ṭabaqāt* books, however, give him as deriving his text from Ibn 'Abbās, and he is also said to have studied under Ibn 'Umar. The *shādhah* readings that have been preserved from him support this conclusion as to the mixed nature of his text.

1) Ibn Khallikān I, 565. There are also stories of how he used to check Codices (Ibn Abī Dawūd, p. 156), though here the reference is doubtless to Codices copied from the official text.

2) Ibn al-Jazari I, 305.

## SŪRA II

106/100: تُنْسَاهَا - تُنْسَاهَا, as az-Zuhri and al-Ḥasan. See also Ubai and Ibn Mas'ūd.

137/131: يَبْثُلُ مَا - يَبْثُلُ مَا, as in the Codices of Ibn Mas'ūd and Anas.

158/158: أَنْ لَا يَطَّوَّفَ - أَنْ لَا يَطَّوَّفَ. So Ibn 'Abbās and 'Alī. See also Ibn Mas'ūd.

184/180: يُطَوِّفُونَهُ - يُطَوِّفُونَهُ, as Ibn 'Abbās and others.

199/195: النَّاسِ - النَّاسِ, as Ibn 'Abbās.

267/269: تَيَسَّبُوا - تَيَسَّبُوا, as Mu'adh, 'Isā ath-Thaqafi and others. See Ubai.

283: كُتِبَ - كُتِبَ, as Abū'l-'Āliya, Abū Ḥaiwa and al-Jahdārī.

## SŪRA III

187/184: أَخَذَ رَبُّكَ مِنَ الَّذِينَ أُوتُوا - أَخَذَ اللَّهُ مِمَّنْ أُوتُوا الْكِتَابَ. See Ibn Mas'ūd.

## SŪRA IV

24/28: مِمَّنْ - مِمَّنْ إِلَى أَجْلِ مَسِيٍّ, as Ubai and Ibn Mas'ūd.

31/35: كَبِيرَ - كَبِيرَ, as Ibn 'Abbās and Mujāhid.

43/46: سَكْرَى - سَكْرَى. So Ibn Mas'ūd and al-A'mash.

102/103: أَمْنَعَكُمْ - أَمْنَعَكُمْ. So read also by 'Ikrima.

162/160: وَالْبَاقِيُونَ - وَالْبَاقِيُونَ, as Ubai, Ibn Mas'ūd and others.

## SŪRA V

3/4: وَمَا أَكَلَ السَّبْعَ - وَمَا أَكَلَ السَّبْعَ, as Ubai, Ibn Mas'ūd and Ibn 'Abbās.

أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ - أُوتُوا الْكِتَابَ: 5/7.

69/73: وَالصَّابِرِينَ - وَالصَّابِرِينَ, as Ubai and others.

89/91: كَسَوْتَهُمْ - كَسَوْتَهُمْ. So Ibn as-Samaifa.

96/97: طَعَبَهُ - طَعَبَهُ. So Ibn 'Abbās, al-Ḥasan and others.

## SŪRA VI

74: إِزْرًا - إِزْرًا, given also from Ibn 'Abbās.

99: وَبَنِيهِ - وَبَنِيهِ. So Ibn as-Samaifa and Ibn Abī 'Abla.

105: دَرَسَتْ - دَرَسَتْ as 'Alī and Ibn 'Abbās.

## SŪRA VII

74/72: وَتَنَحَّيُونَ - وَتَنَحَّيُونَ. So Yaḥyā b. Ya'īnar, al-Ḥasan and al-Jahdārī.

117/114: تَلَقُّمٌ - تَلَقُّمٌ. So Mu'adh and Abū Nahik.

127/124: إِلَهَتِكَ - إِلَهَتِكَ. So Ibn Mas'ūd and Ibn 'Abbās.

194/193: عِبَادًا أَمْنَالَكُمْ - عِبَادًا أَمْنَالَكُمْ.

201/200: طَائِفٌ - طَائِفٌ, as Ibn 'Abbās and Abū's-Sammāl.

تَذَكَّرُوا - تَذَكَّرُوا, though some said he read تَذَكَّرُوا (?).

## SŪRA IX

17: مَسْجِدَ - مَسْجِدَ, as Ibn Kathīr and Abū 'Amr.

19: سَنَاءَ - سَنَاءَ, as Ibn az-Zubair and Abū Ḥaiwa.

وَعِمْرَةَ الْمَسْجِدِ الْحَرَامِ - وَعِمْرَةَ الْمَسْجِدِ الْحَرَامِ but some say he read عِمَارَةَ.

90/91: الْمَعْتَدِرُونَ - الْمَعْتَدِرُونَ, as Abū Shaikh and Abū Ḥaṣīn.

## SŪRA X

76/77: لِسَحَرٍ - لِسَحَرٍ, as Mujāhid and al-A'mash.

## SŪRA XI

69/72: قَالُوا سَلَامًا قَالَ سَلَامٌ وَسَلَامٌ وَسَلَامٌ — قَالُوا سَلَامًا قَالَ سَلَامٌ وَسَلَامٌ وَسَلَامٌ. عَلَيْهِ السَّلَامُ فَقَالُوا سَلَامًا قَالَ سَلَامٌ.

## SŪRA XII

72: صَوَاعٍ — صَوَاعٍ, but others said he read صَوَاعٍ or صَوَاعٍ or صَوَاعٍ.

76: وَعَاءٌ — وَعَاءٌ, as 'Isā ath-Thaqafī and Abān b. Taghlib.

## SŪRA XIII

31: دَارِغَمٌ — دَارِغَمٌ, as Mujāhid.

## SŪRA XIV

50/51: فَطْرَانِ — فَطْرَانِ. So Ibn 'Abbās, Qatāda and 'Ikrima. Some said فَطْرَانِ.

## SŪRA XVII

4: الْكِتَابِ — الْكِتَابِ. So read by Abū'l-Āliya.

23/24: وَوَصَّى — وَوَصَّى, as Ibn Mas'ūd, Ubai and Ibn 'Abbās.

102/104: عَلِمْتَ يَا فِرْعَوْنَ — عَلِمْتَ, as Ibn 'Abbās.

## SŪRA XVIII

79/78: وَأَمَامَهُمْ — وَأَمَامَهُمْ, as Ubai and Ibn 'Abbās.

109: مَدَدًا — مَدَدًا, as Ibn Mas'ūd, Ibn 'Abbās and Mujāhid.

## SŪRA XX

63/66: إِنَّ هَذَيْنِ — إِنَّ هَذَيْنِ, the reading of Abū 'Amr.

69/72: تَلَقَّفَ — تَلَقَّفَ. So read by Mu'adh and Abū Nahik, as in VII, 114.

## SŪRA XXII

2: سُكَّرَى — سُكَّرَى, as al-A'mash and Abū'l-Jawzā'. So سُكَّرَى for سُكَّرَى.

18: حَقًّا — حَقًّا.

27/28: رُجَالًا — رُجَالًا, as Ibn 'Abbās, but some said they read رُجَالًا.

36/37: صَوَافٍ — صَوَافٍ, as Ibn Mas'ūd, Ibn 'Abbās and others.

## SŪRA XXIII

67/69: سَمِيرًا — سَمِيرًا. So 'Ikrima, Mu'adh and Ibn Dharr.

## SŪRA XXIV

27: تَسْتَأْذِنُوا — تَسْتَأْذِنُوا, as Ibn 'Abbās.

33: لَهْنٌ غَفُورٌ — لَهْنٌ غَفُورٌ, as Ibn Mas'ūd and Ibn 'Abbās.

35: دُرَى — دُرَى. So 'Ikrima, Qatāda and Yahyā b. Ya'mar.

36: وَالْإِصْصَالِ — وَالْإِصْصَالِ. As Abū Mijlaž.

61/60: مَفَانِيحَهُ — مَفَانِيحَهُ.

## SŪRA XXVIII

32: فَذَانِكَ — فَذَانِكَ. So read by Mu'adh, Abū Nahik and Abū'l-Mutawakkil.

48: سَاحِرَانِ نَظَامَرَا — سَاحِرَانِ نَظَامَرَا, as Ibn 'Abbās and Ibn as-Zubair.

## SŪRA XXXIV

14/13: مِنْ سَائِهِ — مِنْ سَائِهِ, as Ibn Mas'ūd, Abū's-Sawwār and al-Jahdārī.

37/36: جَزَاءُ الضَّعِيفِ — جَزَاءُ الضَّعِيفِ. So Mu'adh, Abū Nahik and Ya'qūb.

## SŪRA XXXV

12/13: سَائِعٌ - سَيْعٌ. So read by Mu'adh, Abū Rajā' and Abū Haiwa.

## SŪRA XXXVII

103: سَلَمًا - أَسَلَمًا. So Ibn Mas'ūd, 'Alī and Mujāhid.

## SŪRA XXXIX

3/4: قَالُوا مَا نَعْبُدُهُمْ - مَا نَعْبُدُهُمْ. So Ibn Mas'ūd.

9/12: وَيَحْذَرُ عَذَابَ الْآخِرَةِ - وَيَحْذَرُ الْآخِرَةَ. So Ubai.

## SŪRA XLVIII

9: يُسَبِّحُوا اللَّهَ - تُسَبِّحُوهُ. So read by Ibn Mas'ūd.

29: آثَارٍ - أَثَرٍ, as Ibn Mas'ūd, al-Ḥasan and Abū Ḥaṣīn.

## SŪRA L

19/18: سَكْرَتُ - سَكَرَاتُ, as Ibn Mas'ūd, Ibn Dharr and Ibn Qais.

الْحَقِّ بِالْمَوْتِ - أَلْمَوْتِ بِالْحَقِّ, as Ibn Mas'ūd and Ubai.

30/29: يَقُولُ اللَّهُ - يَقُولُ.

## SŪRA LI

25: سَلَامًا - سَلَمٌ. So read by al-A'mash, Ṭalḥa and an-Nakha'ī.

## SŪRA LIII

12: أَفْتَمَارُونَهُ - أَفْتَمَرُونَهُ, as Ibn Mas'ūd, 'Alī, Ibn 'Abbās and Ḥamza.

## SŪRA LIV

7: خَاشِعًا - خُشِعًا, as Ibn 'Abbās, Ḥamza and al-Kisā'ī.

## SŪRA LV

35: وَلَحَسٌ - وَلُحَسٌ. So Abū Haiwa.

## SŪRA LVII

29: كُنِيَ لَا يَعْلَمُ or others said لِكَيْ لَا يَعْلَمُ or لِكَيْ لَا يَعْلَمُ.

## SŪRA LXIII

10: فَأَصْدَقَ - فَأَتَصَدَّقَ, as Ubai and Ibn Mas'ūd.

وَأَكُونُ - وَأَكُونُ, as Ibn Mas'ūd and Ibn 'Abbās, and the Baṣran reading.

## SŪRA LXVII

3: تَفَاوَتْ - تَفَوَّتْ, like Ibn Mas'ūd and the majority of Kūfans.

## SŪRA LXXII

3: جَدًّا رَبَّنَا - جَدُّ رَبَّنَا.

## SŪRA LXXIV

33/36: إِذَا دَبَّرَ - إِذَا دَبَّرَ, though some said he supported TR.

## SŪRA LXXVII

33: جَمَلَاتٍ - جَمَلَتٍ. So read by Ibn 'Abbās, al-Ḥasan and Qatāda.

## SŪRA LXXVIII

1: يَسَاءَلُونَ - يَسَاءَلُونَ, as Abū 'l-Jawzā', but some said he read يَسَاءَلُونَ like Ibn Mas'ūd.

23: لَيْثِينَ - لَافِثِينَ like Ibn Mas'ūd supporting the reading of Ḥamza.

## SŪRA LXXXI

24: يَظْلِينَ — يَضْنِينَ as Ibn Mas'ūd, Ibn 'Abbās and others.

## SŪRA LXXXII

6: أَعْرَكَ — عَرَكَ. So read by al-A'mash.

## SŪRA LXXXVIII

16: مَبْثُوتَةٌ مَتَكْنِينَ فِيهَا نَاعِيَةً فِيهَا — مَبْثُوتَةٌ.

## SŪRA XCIX

4: تُحَدِّثُ — تُنَبِّئُ or some said تُنَبِّئُ as Ibn Mas'ūd.

## CODEX OF TALĤA † 112

In the Codex of Talĥa b. Musarrif we have another secondary Codex dependent on that of Ibn Mas'ūd. Talĥa was a member of the Kūfan School, associated therein with an-Nakha'ī († 95), Yahyā b. Waththāb († 103) and al-A'mash († 148), and was known to have had an *ikhtiyār* of his own which was transmitted by Fayāḍ b. Ghazwān<sup>1)</sup>. His fame as a Reader was so great that he came to be known as *Sayyid al-Qurrā'*.

The only mention of his Codex is in Ibn Abī Dāwūd where however, no readings from him are given and no statement made about his Codex. As his *shūdh* readings were numerous and very famous, the probability is that some pages have dropped out of the original from which the Zāhiriya MS of Ibn Abī Dāwūd was copied.

1) *Fihrist* 31<sup>1</sup>; Ibn al-Jazarī, *Tabaqāt* I, 343.



## SŪRA I

4/3: مَالِكٍ - مَلِكٍ, i.e. the non-Kūfan reading.

## SŪRA II

- 9/8: إِنْ يَخَادِعُونَ إِلَّا - يَخْدِعُونَ.  
 22/20: مَهْدًا - مَهَادًا, though some said مَهْدًا.  
 61/58: مِصْرًا - مِصْرَ, as in the Codex of Ibn Mas'ūd.  
 74/69: يَنْشَقُّ - يَنْشَقُّ or some said يَنْشَقُّ.  
 83/77: حُسْنًا - حُسْنَى, as read by Ubai and al-Ḥasan.  
 124/118: الظَّالِمِينَ - الظَّالِمُونَ, as Ibn Mas'ūd and Ibn 'Abbās,  
 125/119: مَثَابَةً - مَثَابَاتٍ, so read also by al-A'mash.  
 159/154: يَسْئَرُ - يَسْئَرُ, making the subject Allāh. So read by Ibn Mas'ūd.

- 222: الْمُطَهَّرِينَ - الْمُطَهَّرِينَ.  
 259/261: وَانْظُرْ لِطَعَامِكَ وَشَرَابِكَ - فَانْظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَسْنَهُ. See also Ibn Mas'ūd's reading. Some, however, said Ṭalḥa merely read يَسْنَهُ for يَسْنَهُ.  
 280: فَنَظَرَةً - فَنَظَرَةً, as Ibn Abī Lailā and 'Isā ath-Thaqafī.  
 284: فَيَغْفِرُ - فَيَغْفِرُ, as Ibn Mas'ūd and al-A'mash.  
 285: وَالْمُؤْمِنُونَ - وَالْمُؤْمِنُونَ, as 'Alī and Ibn Mas'ūd.  
 كِتَابِهِ وَلِقَاءِهِ وَرُسُلِهِ - كِتَابِهِ وَرُسُلِهِ, as Ibn Mas'ūd.

## SŪRA III

- 140/134: يَصْبِحُكُمْ - يَصْبِحُكُمْ.  
 143/137: فَلَقَدْ - فَلَقَدْ.

- 176/170: يُسْرِعُونَ - يُسْرِعُونَ.  
 181/177: يَقُولُونَ - قَالُوا, as Ibn Mas'ūd.  
 195/194: قَاتِلُوا وَقَاتِلُوا - قَاتِلُوا وَقَاتِلُوا.

## SŪRA IV

- 3: أَنْ لَا تَعْبَلُوا - أَلَّا تَعْمَلُوا: 3.  
 19/23: أَنْ يَنْحُشْنَ - أَنْ يَأْتِينَ بِفَارِحَةٍ, as Ubai.  
 24/28: مِنْهُمْ إِلَى أَجَلٍ مُّسَمًّى - مِنْهُمْ, as Ibn Mas'ūd and Ubai.  
 34/38: فَالْصَّالِحَاتُ قَاتِلَتْ حَفِظَتْ - فَالْصَّالِحَاتُ قَاتِلَتْ حَفِظَتْ, as Ibn Mas'ūd.

## SŪRA V

- 13/16: قَسِيَّةً - قَسِيَّةً. So read by al-A'mash and Ibn Abī Lailā.  
 64/69: بُسُطَانٍ - مَبْسُوطَتَانِ, as Ibn Mas'ūd, though some say they read بُصُطَانٍ.  
 115: سَأَنْزِلُهَا - إِنِّي مَتَرْتُهَا, as Ibn Mas'ūd and al-A'mash.

## SŪRA VI

- 2: لَيَقْضَى - ثُمَّ قَضَى: 2.  
 23: ثُمَّ مَا كَانَ - ثُمَّ لَمْ يَكُنْ, as Ibn Mas'ūd.  
 57: يَقْضَى بِأَتَمِّهِ - يَقْضَى أَتَمُّهُ, as Ibn Mas'ūd and al-A'mash.  
 71/70: أَسْمَهُوا الشَّيْطَانَ - أَسْمَهُوا الشَّيْطَانِ, as Ibn Mas'ūd and al-A'mash.  
 105: دَرَسَتْ - دَرَسَتْ, a reading also given from Ibn Mas'ūd.  
 111: قَبِيلًا - قَبِيلًا, as Ibn Mas'ūd and al-A'mash, though some said he read قَبَلًا.  
 122: أَفَمِنْ - أَفَمِنْ.

125: يَصْعَدُ - يَصْعَدُ, as Ibn Mas'ūd and al-A'mash.

138/139: حَجْرٌ - حَجْرٌ, as Ubai and Ibn Mas'ūd.

### SŪRA VII

40/38: الْخَبِيطُ - الْخَبِيطُ, as Ibn Mas'ūd, but some said he read الْخَبِيطُ as Abū Razīn.

93/91: إِيْسَى - إِيْسَى. So read by al-A'mash.

154/153: سَكَنَ - سَكَنَ, as Mu'āwiyā b. Qurra, but others said he read سَكَنَ.

157/156: وَيُذْهِبُ - وَيُذْهِبُ.

وَالْإِنْجِيلَ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنْ كِتَابِ اللَّهِ وَرَسُولُهُ - وَالْإِنْجِيلَ.

165: بَيْسٍ - بَيْسٍ, so Qatāda, az-Zuhri and Khārijā.

196/195: نَزَّلَ الْكِتَابَ بِالْحَقِّ - نَزَّلَ الْكِتَابَ بِالْحَقِّ. So Abū 'l-Mutawakkil and Ibn Mijlāz.

### SŪRA VIII

1: يَسْأَلُونَكَ الْأَنْفَالَ - يَسْأَلُونَكَ الْأَنْفَالَ, as Ibn Mas'ūd and many others.

73/74: تَفْعَلُوا - تَفْعَلُوا. So Ibn Khuthaim.

### SŪRA IX

8: إِيْلَا - إِيْلَا. So read by 'Ikrima, and Ibn 'Umar.

37: النَّسِءُ - النَّسِءُ, as as-Sulamī though some said النَّسِءُ as Mujāhid.

51: لَنْ يُصِيبَنَا - لَنْ يُصِيبَنَا. See Ibn Mas'ūd's reading.

52: إِلَّا أَحْدَى - إِلَّا أَحْدَى, as Ibn Muḥaiṣin.

108/109: يَطْهَرُوا - يَطْهَرُوا, as al-A'mash.

110/111: وَآؤُ نَطَمْتَ قُلُوبَهُمْ - وَآؤُ نَطَمْتَ قُلُوبَهُمْ, or some said وَآؤُ نَطَمْتَ قُلُوبَهُمْ as the Friends of Ibn Mas'ūd, others وَآؤُ نَطَمْتَ قُلُوبَهُمْ as Abū's-Sammāl.

114/115: وَمَا أَسْتَغْفِرُ إِبرَاهِيمَ - وَمَا أَسْتَغْفِرُ إِبرَاهِيمَ, or some said وَمَا أَسْتَغْفِرُ إِبرَاهِيمَ.

126/127: لَا تَرَى - لَا تَرَى, as Ubai, Ibn Mas'ūd and al-A'mash.

### SŪRA X

79/80: سَحَابٍ - سَحَابٍ, which was the Kūfan reading.

### SŪRA XI

37/39: يَا عَيْنَا - يَا عَيْنَا.

49/51: مِنْ قَبْلِ هَذَا الْقُرْآنِ - مِنْ قَبْلِ هَذَا الْقُرْآنِ. So Ibn Mas'ūd.

102/104: إِذْ - إِذْ, as Ubai.

### SŪRA XII

11: تَأْمَنَّا - تَأْمَنَّا or some said تَأْمَنَّا as Ubai, al-Ḥasan and al-A'mash.

13: لِيَحْزُنُنِي - لِيَحْزُنُنِي. So read by Zaid b. 'Alī and Sulaimān at-Taimī.

### SŪRA XIV

9/10: تَدْعُونَا - تَدْعُونَا.

42/43: تَحْسَبُ - تَحْسَبُ, also in v. 48.

### SŪRA XV

2: رَبِّمَا - رَبِّمَا. So Abū Nahik, Abū's-Sammāl and Ibn as-Samaifa.

55: الْقَنِطِينِ - الْقَنِطِينِ. So Ibn Waththāb, Al-A'mash and others.

## SURA XVI

- 12: وَالْجُومُ - وَالرَّيَّاحُ, as Ibn Mas'ūd and al-A'mash.  
 76/78: يُوْجِهَهُ - يُوْجِهَهُ, as Ibn Mas'ūd and 'Alqama, but some said he read يُوْجِهَهُ and others يُوْجِهَهُ.

## SURA XVII

- 23/24: يَبْلُغَانِ - يَبْلُغَانِ, supporting the Kūfan reading.  
 كَلِمَاتٍ - كَلِمَاتٍ. So read by Ibn Qais and Abū Ḥaṣīn.  
 44/46: تُسَبِّحُ - تُسَبِّحُ, as Ibn Mas'ūd and al-A'mash.  
 100/102: تَخْزَنُونَ - تَمْلِكُونَ. So Ibn Khuthaim.  
 110: أَيَّا مَنْ - أَيَّا مَنْ.  
 111: لَهُ شَرِيكَ - لَهُ شَرِيكَ, as read by Abū's-Sammāl.

## SURA XVIII

- 38/36: لَكِنَّا هُوَ اللَّهُ - لَكِنَّا هُوَ اللَّهُ.  
 45/43: الرَّيْحُ - الرَّيْحُ, supporting the Kūfan reading.  
 53/51: مُلَاقُوها - مُلَاقُوها, as Ibn Mas'ūd and al-A'mash.  
 55/53: قَبِيْلًا - قَبِيْلًا, as Ubai and Ibn Qais.  
 86/84: حَامِيَةً - حَامِيَةً. So Ibn Mas'ūd with the reading of Ḥamza and Ibn 'Āmir.  
 94/93: خَرَجًا - خَرَجًا, supporting the Kūfan reading.  
 109: مِنْ قَبْلِ أَنْ يُفْضَى - قَبْلَ أَنْ تَفْدَ. See Ibn Mas'ūd.

## SURA XIX

- 9/10: خَلَقْنَاكَ - خَلَقْنَاكَ, as the reading of Ḥamza and al-Kisā'i.  
 11/12: سَيِّحُوا - سَيِّحُوا.

- 34/35: قَالَ الْحَقُّ - قَالَ الْحَقُّ as al-A'mash, but some said he read قَالَوا الله الحقّ as Ibn Mas'ūd.  
 60/61: سَيَدْخُلُونَ - يَدْخُلُونَ, as Ibn Mas'ūd.  
 66/67: لَسَا خَرَجُ - لَسَا خَرَجُ or some said لَسَا خَرَجُ and others سَا خَرَجُ as Ibn Mas'ūd.  
 93/94: آتِ الرَّحْمَنَ - آتِ الرَّحْمَنَ. So Ibn Mas'ūd, Ibn az-Zubair and others.

## SURA XX

- 2/1: مَا نَزَّلَ عَلَيْكَ الْفُرْآنَ - مَا أَنْزَلْنَا عَلَيْكَ الْفُرْآنَ, as Ibn Fa'id al-Baṣrī.  
 13: وَإِنَّا أَخْتَرْنَاكَ - وَإِنَّا أَخْتَرْنَاكَ, as the reading of Ḥamza and al-A'mash.  
 69/72: سَجَرٍ - سَجَرٍ, supporting the Kūfan reading.  
 80/82: أُنْجِيْنَكُمْ - أُنْجِيْنَكُمْ, supporting the Kūfan reading.  
 81/83: رَزَقْنَكُمْ - رَزَقْنَكُمْ, supporting the Kūfan reading.  
 98: إِلَّا هُوَ الرَّحْمَنُ رَبُّ الْعَرْشِ - إِلَّا هُوَ.  
 102: يُبَشِّرُ الْمُجْرِمُونَ - نَحْشُرُ الْمُجْرِمِينَ, as al-Ḥasan, though some said he read نُحْشُرُ.

## SURA XXI

- 90: يَدْعُونَا - يَدْعُونَا.  
 95: حَرَامٌ - حَرَامٌ, supporting the Kūfan reading like Ibn Mas'ūd.  
 112: رَبِّ أَحْكَمْ - رَبِّ أَحْكَمْ, as aḍ-Ḍaḥḥāk and Ya'qūb.

## SURA XXII

- 2: سَكَّارَى - سَكَّارَى, as an-Nakhā'ī and Ibn Waththāb.

- 11: خَسِرَ — خَاسِرَ, as Mujāhid and Ibn Abī 'Abla. It involves a following خَرَّ وَلَا خَرَّ.
- 23: لَوْلُوا — لَوْلُوا, as al-Ḥasan, al-A'mash and Ibn Waṭṭhāb, though some say he read لَوْلِي or لَوْلِي or لَوْلِي.
- 39/40: يَقْتُلُونَ — قَاتَلُوا, as Ibn Mas'ūd.

## SŪRA XXIII

- 1: أَفْلَحَ — أَفْلَحُوا, but others said أَفْلَحَ as 'Ikrima and al-Jaḥḍarī, and others أَفْلَحَ.
- 20: تُخْرِجُ الدُّمْنَ — تَنْبُتُ بِالدُّمْنِ, as Ibn Mas'ūd.
- 67/69: سَهْرًا — سَهْرًا, as Ubai and Ibn Mas'ūd.
- 106/108: قَالُوا بَلْ رَبَّنَا — قَالُوا رَبَّنَا, as Ubai and Ibn Khuthaim.

## SŪRA XXV

- 48/50: جَعَلَ — أَرْسَلَ, as Ibn Mas'ūd.
- 49/51: لِنَحْيِي — لِنُنْشِرَ, as Ibn Mas'ūd, Ibn Qais and Ibn Dharr.
- 69: يُضَاعَفُ الْعَذَابُ — يُضَاعَفُ لَهُ الْعَذَابُ.
- 74: دُرِّيَّتَنَا — دُرِّيَّتَنَا, the reading of Abū 'Amr, Ḥamza and al-Kisā'i.

## SŪRA XXVI

- 4/3: فَظَلَّتْ — فَظَلَّتْ, as Ibn Mas'ūd and Ibn Dharr.
- 81: وَإِذَا مِتُّ فَهُوَ يُحْيِيَنِي — وَالَّذِي يُحْيِيَنِي ثُمَّ يُمَيِّتُنِي, as Ibn Mas'ūd and Ibn Dharr.
- 111: وَاتَّبَعَكَ — وَاتَّبَعَكَ, as Ibn 'Abbās, Abū Ḥaiwa and al-Daḥḥāk.

## SŪRA XXVII

- 14: عَلِيًّا — عَلِيًّا, as Ubai and Abū'l-Āliya, though some said he read عَلِيًّا as Ibn Mas'ūd.
- 49/50: لَنَقُولَنَّ — لَنَقُولَنَّ but some said he read لَنُقَسِّمَنَّ as Ibn Khuthaim.
- 66/68: بَلْ أَدْرَكَ — بَلْ أَدْرَكَ, as al-Ḥasan and al-A'raj.
- 81/83: يَهْدِي الْعُمَى — يَهْدِي الْعُمَى supporting the reading of Ḥamza.

## SŪRA XXVIII

- 7/6: فَإِذَا خَشِيتُ أَنْ تُسْمَعَ عَلَيْكَ — فَإِذَا خَشِيتُ عَلَيْهِ, as Ubai and Ibn Khuthaim.
- 48: سَاحِرَانِ أَظَاهَرَا — سَاحِرَانِ تَظَاهَرَا, as Ibn Mas'ūd.
- 61: أَمِنْ — أَمِنْ, as Ibn Mas'ūd.
- 66: يَسَاءَلُونَ — يَسَاءَلُونَ, as Ibn Mas'ūd and Abū'l-Jawzā'.
- 82: لَانْخَسَفَ — لَانْخَسَفَ, as Ibn Mas'ūd and al-A'mash, though some said he read لَانْخَسَفَ as Abū Rajā'.

## SŪRA XXIX

- 58: لَنُؤَيِّنَهُمْ — لَنُؤَيِّنَهُمْ, supporting the Kūfan reading with Ibn Mas'ūd and 'Alī.

## SŪRA XXX

- 11/10: يُبْدِي — يُبْدِي, as Ibn Mas'ūd.

## SŪRA XXXI

- 14/13: وَفَصَّلَهُ — وَفَصَّلَهُ, as al-Ḥasan, Abū Rajā' and al-Jaḥḍarī.
- 27/26: وَابْحَرَّ — وَابْحَرَّ, as Ubai and Ibn Mas'ūd.

## SŪRA XXXIII

20: بِأَدُونِ - بِأَدَى, as Ibn 'Abbās, Ibn Qais and Ibn Mas'ūd.

56: صَلُّوا عَلَيْهِ - صَلُّوا عَلَيْهِ كَمَا صَلَّى اللَّهُ عَلَيْهِ, as Ibn Khuthaim. See Ibn Mas'ūd.

## SŪRA XXXIV

1: أَلْحَمْدُ فِي - وَلَهُ أَلْحَمْدُ فِي الْآخِرَةِ - وَلَهُ أَلْحَمْدُ فِي الْآخِرَةِ. So Ibn Khuthaim.

14/13: مَا لَيْثُوا حَوْلًا - مَا لَيْثُوا. So Ibn Khuthaim.

37/36: الْغُرْفَاتِ - الْغُرْفَةِ, supporting the reading of Ḥamza.

51/50: وَأَخَذُوا - وَأَخَذَ, though some said he read أَخَذَ like Ibn Mas'ūd.

## SŪRA XXXV

18/19: مَنْ أَرْكَى فَأَنَّمَا يَرْكِي - مَنْ تَرَكَّى فَأَنَّمَا يَتَرَكَّى, as Ibn Mas'ūd.

35/32: أَلَّذِي وَرَثْنَا الْأَرْضَ مِنْ فَضْلِهِ - أَلَّذِي أَحَلَّنَا دَارَ الْمَقَامِ مِنْ فَضْلِهِ. So Ibn Khuthaim.

## SŪRA XXXVI

23/22: يُرْدَنِي - يُرْدَنِي.

35: عَمَلَتْ - عَمَلَتْ supporting the Kūfan reading.

55: فَكَهِنَ - فَكَهِنَ, as Ibn Mas'ūd and al-A'mash.

56: ظَلَّلَ - ظَلَّلَ, supporting the Kūfan reading.

65: See Ibn Mas'ūd's reading.

83: مَلَكَةٌ - مَلَكَةٌ, as Ibn Mas'ūd, an-Nakha'i and al-A'mash.

## SŪRA XXXVII

134: He read the verse وَأَوْفَيْنَاهُ وَآلَهُ كَلِمَهُ إِلَّا عَجُوزًا, as Ibn Khuthaim.

تَذْكُرُونَ - تَذْكُرُونَ 155.

## SŪRA XXXVIII

46: بِخَالِصَتِهِمْ - بِخَالِصَتِهِمْ, as al-A'mash.

## SŪRA XXXIX

36/37: عِبَادَهُ - عِبَادَهُ. So read also by Mujāhid and Ibn Waththāb.

## SŪRA XLI

35: يَلْقَاهَا - يَلْقَاهَا, so read by Ibn Mas'ūd, Ibn Dharr and Abū Ḥaṣīn.

47: ثَمَرَاتٍ - ثَمَرَاتٍ, supporting the Kūfan reading.

53: سَنُرِيهِمْ - سَنُرِيهِمْ, as Ibn Khuthaim.

## SŪRA XLIII

33/32: مَعَارِجَ - مَعَارِجَ, as Ibn Mas'ūd and Ibn Qais.

85: تُحْشَرُونَ - تُحْشَرُونَ, as Ibn Khuthaim.

## SŪRA XLV

5/4: الرِّيحَ - الرِّيحَ, supporting the Kūfan reading.

23/22: غَشَوَهُ - غَشَوَهُ, supporting the Kūfan reading.

## SŪRA XLVIII

9: يُسَبِّحُوا اللَّهَ - يُسَبِّحُوا اللَّهَ, as Ubai and Ibn Mas'ūd.

15: كَلِمَ اللَّهِ - كَلِمَ اللَّهِ, as Ibn Mas'ūd and the Kūfans.

## SŪRA XLIX

10: تَرْشُدُونَ - تَرْشُدُونَ, as Ibn Khuthaim.

12: تَتَنَبَّأُوا - تَتَنَبَّأُوا. So Mu'adh and Ibn Khuthaim.

## SŪRA L

19/18: *أَلَمْ تَحَقِّقْ بِالْمَوْتِ - أَلَمْ تَحَقِّقْ بِالْمَوْتِ*; as Ubai and Ibn Mas'ūd.

## SŪRA LI

25: *سَلَّمَ - سَلَّمَ*, as al-A'mash, an-Nakha'ī and Sa'īd b. Jubair.

## SŪRA LII

21: *لَتَنَامُ - لَتَنَامُ*, as Ubai and Ibn Mas'ūd, though some said he read *لَتَنَامُ*.

## SŪRA LIII

50/51: *عَادَ - عَادَ*, as Ibn Mas'ūd.

58: *لَيْسَ لَهَا مِمَّا يَدْعُونَ مِنْ دُونِ اللَّهِ - لَيْسَ لَهَا مِنْ دُونِ اللَّهِ كَاشِفَةٌ*  
*كَاشِفَةٌ وَهِيَ عَلَى الظَّالِمِينَ سَاءَ الْغَاشِيَةُ*.

## SŪRA LIV

35: *وَلَقَدْ وَفَّيْنَا أَهْلَهُ*, after which he added *لِمَنْ شَكَرَ لِي - مَنْ شَكَرَ*; 35:  
*كُلُّهُمْ إِلَيْهِ إِلَّا عَجُوزًا فِي الْقَدْرِ*. So read also by Ibn Khuthaim.

## SŪRA LV

22: *الْوَلِيُّ - الْوَلِيُّ* or some said *الْوَلِيُّ*.

43, 44: He read here *تَصَلَّيْنَاهَا لَا تَسُونَانِ فِيهَا وَلَا نَحْيَانِ*. It was so read also by Ibn Khuthaim. See Ibn Mas'ūd. Some said that for *يَطُوفُونَ* he read *يَطُوفَانِ* (?) [perhaps *يَطُوفَانِ* like Ibn Mas'ūd.]

## SŪRA LVI

12: *جَنَّةَ - جَنَّةَ*.

50: Between 50 and 51 he added a verse *كَلَّا إِنَّ نَعْنَ إِلَّا مُكَذِّبُونَ* as did Ibn Khuthaim also.

## SŪRA LVIII

8/9: *وَيَنْتَجُونَ - وَيَنْتَجُونَ*, like Ibn Mas'ūd supporting the reading of Hamza.

## SŪRA LIX

4: *يُشَاقِقُ - يُشَاقِقُ*, as Ibn Mas'ūd and Abū Ḥaṣīn.

5: *قَوْمًا* though some said he read *قَوْمًا* as Ibn Mas'ūd.

7: *لَيْلًا - لَيْلًا*, as Ibn Mas'ūd, Ibn Qais and Abū Ḥaṣīn.

9: *وَيُصِيفُونَ - وَيُصِيفُونَ*. So Abū Mijlaz and Ibn Khuthaim.

10: *غَلًّا - غَلًّا*, as Ubai and Ibn Mas'ūd.

21: *مُصَدِّعًا - مُصَدِّعًا*, as Ibn Mas'ūd and Abū Ḥaṣīn.

## SŪRA LX

10: *لَا هُنَّ يَحْلِلْنَ لَهُمْ - حِلٌّ لَهُمْ*.

## SŪRA LXI

6: *سَاحِرٌ - سَاحِرٌ*, supporting the reading of the Kūfans as did Ibn Mas'ūd.

## SŪRA LXII

9: *فَأَمْضُوا - فَأَمْضُوا*, as Ubai, Ibn Mas'ūd and Ibn 'Abbās.

11: *مِنْ التِّجَارَةِ لِلَّذِينَ اتَّقَوْا - مِنَ التِّجَارَةِ*, as Ubai.

## SŪRA LXV

1: *إِلَّا أَنْ يَفْحُشْنَ - إِلَّا أَنْ يَأْتِيَنَّ بِبَحْثَةٍ مَبِينَةٍ*, as Ubai.

2: *أَجَلَهُنَّ - أَجَلَهُنَّ*, as Ibn Khuthaim.

4: *أَجَلَهُنَّ - أَجَلَهُنَّ*, as Ibn Mas'ūd, ad-Daḥḥāk and Ibn Sīrīn.

## SŪRA LXVI

4: *تَظْهَرَا - تَظْهَرَا*, though some said he supported TR.

## SŪRA LXVII

3: تَفَوَّتٍ - تَفَوَّتٍ, like Ibn Mas'ūd supporting the Kūfan reading.

8: تَتَمَيَّزُ - تَتَمَيَّزُ.

22: أَمِنْ - أَمِنْ though some said that this refers to v. 20 where he read أَمِنْ instead of أَمِنْ.

## SŪRA LXVIII

32: سَيِّدُنَا - أَنْ يُدَلِّلَنَا, as Ibn Khuthaim.

## SŪRA LXXII

2: يَدْعُو - يَدْعُو. So Ibn Khuthaim.

## SŪRA LXXVI

21: عَالِيَهُمْ - عَالِيَهُمْ, as Ibn Mas'ūd and Zaid b. 'Alī

## SŪRA LXXVII

41: ظَلَّلَ - ظَلَّلَ, as al-A'mash, az-Zuhri and al-A'raj.

## SŪRA LXXVIII

23: لَيْثِينَ - لَيْثِينَ like Ibn Mas'ūd supporting the reading of Hamza.

35: لَا نَسْعَ - لَا يَسْعُونَ. So Ibn Khuthaim.

## SŪRA LXXX

10: تَلَّهَى - تَلَّهَى, or some say he read تَلَّهَى.

## SŪRA LXXXVIII

16: مَبْثُوتَةٌ مَتَكِّبِينَ فِيهَا نَاعِمِينَ - مَبْثُوتَةٌ. So Sa'id b. Jubair and Ibn Khuthaim.

## SŪRA XCII

14: تَلَّظَى - تَلَّظَى. So read by Ibn az-Zubair and Zaid b. 'Alī.

## SŪRA XCV

2: سِينَاءَ - سِينَاءَ, as Ibn Mas'ūd, 'Umar and al-Hasan.

## SŪRA CIV

9: بَعْدَ - فِي عَمَدٍ as Ibn Mas'ūd.

## SŪRA CVIII

1: أَنْطَيْنَاكَ - أَعْطَيْنَاكَ, as al-Hasan and Ibn Muḥaiṣin.

'Ikrima Abū 'Abdallah the Berber slave of Ibn 'Abbās is famous in Qur'ānic science, where his numerous exegetical traditions were considered as carrying on the tradition of the School of Ibn 'Abbās<sup>1</sup>). Our only information as to his having had a Codex is the statement in Ibn Abī Dāwūd p. 89 who quotes from it a variant on Sūra II. 217/214. He is noted in the *Ṭabaqāt* books, however, as having had a *riwāya fī ḥurūf* and as being a famous *ḥurūf* authority<sup>2</sup>).

Although closely associated with Ibn 'Abbās, he was also said to have taken readings from Abū Huraira and Ibn 'Umar, the latter of whom he consulted for his *ra'i* not for his *riwāya* since he was suspected of Khārijite leanings. He is included in the lists of the early Meccan *Qur'ā'* (*Nashr* I, 8) and it may well be that his Codex was associated with the beginnings of the Meccan text tradition. From the stories of his wide travelling in search of knowledge it is likely that his Codex would be eclectic, and this, as we know, was characteristic of the early Meccan School.

1) He composed a book on *Nuzūl* which gave the tradition of Ibn 'Abbās (*Fihrist*, 38) and also a Commentary on the Qur'ān embodying that tradition (*Fihrist*, 34.)

2) Ibn al-Jazarī, *Ṭabaqāt* I, 515.

SŪRA I

7/6: الَّذِينَ — مَنْ, as Ibn Mas'ūd and al-Aswad.

7: وَلَا — وَغَيْرَ, as 'Alī, Ubai and al-Aswad.

SŪRA II

70/65: الْبَاقِرَ — الْبَاقِرَ (see Ibn Jaisch 674). So read by Ubai and Ibn Mas'ūd.

97/91: جِبْرَائِيلَ — جِبْرَائِيلَ, though some say he read جِبْرَائِيلَ as Ibn 'Abbās.

177/172: وَالصَّابِرُونَ — وَالصَّابِرِينَ, as al-Ḥasan, al-Jahḍarī and others. See Ibn Mas'ūd.

184/180: يُطِيقُونَهُ — يُطِيقُونَهُ, as Mujāhid and Ibn 'Abbās, but others said he read يُطِيقُونَهُ others يُطِيقُونَهُ others يُطِيقُونَهُ and others يُطِيقُونَهُ.

217/214: قَتَلَ فِيهِ قُلٌ قَتَلَ — قَتَلَ فِيهِ قُلٌ قَتَلَ, as Abū's-Sammāl.

233: تُضَارَرُ — تُضَارَرُ, as Ibn 'Abbās and aḍ-Ḍaḥḥāk. Likewise in v. 282.

283: فَإِنْ لَمْ تَجِدُوا كِتَابًا — وَإِنْ لَمْ تَجِدُوا كِتَابًا, as aḍ-Ḍaḥḥāk, Mujāhid and Ibn 'Abbās

فَرِهْنِ — فَرِهْنِ, given also from Shahr b. Ḥawshab.

SŪRA III

175/169: يُعَوِّذُكُمْ أَوْلِيَاءَهُ — يُعَوِّذُكُمْ أَوْلِيَاءَهُ, as Ibn Mas'ūd, Ibn 'Abbās and 'Atā'.



## SŪRA IV

102/103: أَمْتَعَيْنَاكُمْ - أَمْتَعْتِكُمْ. So Sa'īd b. Jubair.

162/160: وَالْمُفْسِدُونَ - وَالْمُفْسِدِينَ, as Ubai, Ibn Mas'ūd and Sa'īd b. Jubair.

## SŪRA V

95/96: ذُو - ذُو. So read by Ja'far aṣ-Ṣādiq.

## SŪRA VI

82: يَشْرِكْ - يَظْلَمْ.

93: آلَهُونَ - آلَهُونَ. So Ibn Mas'ūd.

105: دَرَسَتْ - دَارَسَتْ, as Ibn 'Abbās and 'Alī.

## SŪRA VII

26/25: رِبَاثًا - رِبَاثًا, as Ibn 'Abbās, Mujāhid and others.

49/47: دَخَلُوا - أَدْخَلُوا, which some gave from Ṭalḥa.

143/139: صَاعِقًا - صَاعِقًا, as Abū Nahik and al-Jahḍarī.

145/142: سَأُورِيكُمْ - سَأُورِيكُمْ, as Ibn 'Abbās and Mu'adh.

165: يَيْسٍ - يَيْسٍ, as Abū's-Sammāl and al-A'mash.

## SŪRA VIII

1: يَسْأَلُونَكَ الْأَنْفَالَ - يَسْأَلُونَكَ عَنِ الْأَنْفَالِ, as Ibn Mas'ūd, Ṭalḥa and others.

27: أَمَاتَكُمْ - أَمَاتَكُمْ, as Mujāhid and Yaḥyā b. Waṭṭhāb.

60/62: تُرْهِبُونَ - تُخْزُونَ, as Ibn 'Abbās and Mujāhid, though some say he read يُرْهِبُونَ.

## SŪRA IX

3: إِذْنٌ - إِذْنٌ, as aḍ-Ḍaḥḥāk and al-Jahḍarī.

لَا يَرْقُبُونَ فِي مُؤْمِنٍ إِلَّا - لَا يَرْقُبُوا فِيكُمْ إِلَّا 8:

83/84: آخِلْفَيْنَ - آخِلْفَيْنَ, as Ibn as-Samaifa' and Abū Nahik.

110/111: أَنْ تُنْقَطَعَ فُلُوبُهُمْ فِي الْقَبْرِ - أَنْ تُنْقَطَعَ فُلُوبُهُمْ.

## SŪRA XI

32/34: جَدَلْنَا - جَدَلْنَا, as Ibn 'Abbās and others.

46/48: إِنَّهُ عَمِلَ غَيْرَ - إِنَّهُ عَمِلَ غَيْرَ or some say عَمِلَ غَيْرَ as al-Kisā'ī and Ya'qūb.

## SŪRA XIII

11/12: بِأَمْرِ اللَّهِ - مِنْ أَمْرِ اللَّهِ, as Ibn 'Abbās, 'Alī and Zaid b. 'Alī.

31/30: يَتَّبِعِينَ - يَتَّبِعِينَ, as 'Alī, Ibn 'Abbās and al-Jahḍarī.

42: سَبْعُمُ الْكَافِرِ - سَبْعُمُ الْكَافِرِ, as Mu'adh, al-Jahḍarī and others.

## SŪRA XIV

50/51: فَطَرَانِ - فَطَرَانِ, as Ibn 'Abbās, Qatāda and Sa'īd b. Jubair, though some said he read فَطَرَانِ.

## SŪRA XVI

6: حِينًا - حِينًا (bis). So aḍ-Ḍaḥḥāk and al-Jahḍarī.

## SŪRA XVII

13/14: يُخْرِجُ... كِتَابٌ - يُخْرِجُ... كِتَابًا, as al-Ḥasan and aḍ-Ḍaḥḥāk.

64/66: وَرَجَالِكَ - وَرَجَالِكَ. So read by Qatāda, and Abū Nahik.

101/103: فَسَّالَ - فَسَّالَ, as Ibn 'Abbās.

## SŪRA XVIII

19/18: يَشْعُرَنَّ بِكُمْ أَحَدٌ - يَشْعُرَنَّ بِكُمْ أَحَدًا. So read by Mu'adh and Abū Nahik.

51/49: مَتَّحَدًا — مَتَّحَدًا. So 'Alī and Abū'l-Mutawakkil.

77/76: يَنْقُصُ — يَنْقُصُ. So 'Alī, az-Zuhri and many others.

## SŪRA XIX

71/72: مِنْكُمْ — مِنْهُمْ, as Ibn 'Abbās.

## XX

12: طَوَى — طَوَى though some said he read طَوَى as al-Ḥasan and al-A'mash.

78/81: غَشَّاهُمْ and غَشَّاهُمْ — غَشَّاهُمْ and غَشَّاهُمْ. So Abū Rajā' and al-A'mash.

84/86: أُوَلَى — أُوَلَى, as Mu'adh and 'Isā ath-Thaqafī.

## SŪRA XXI

32/33: آتَيْنَاهَا — آتَيْنَاهَا. So Mujāhid, aḍ-Ḍaḥḥāk al-Jaḥḍarī.

48/49: وَضِيَاءَ — وَضِيَاءَ without و, as Ibn 'Abbās and aḍ-Ḍaḥḥāk.

79: فَفَهَّمْنَاهَا — فَفَهَّمْنَاهَا, so Mu'adh.

95: حَرَمَ — حَرَمَ or some said حَرَمَ or حَرَمَ or حَرَمَ.

## SŪRA XXII

35/36: وَالْمُتَّقِينَ الصَّلَاةَ — وَالْمُتَّقِينَ الصَّلَاةَ, as Ibn Mas'ūd.

40/41: صَلَوَاتُ — صَلَوَاتُ or some said صَلَوَاتُ or صَلَوَاتُ.

## SŪRA XXIII

67/69: سَمَرًا — سَمَرًا, as Ibn Mas'ūd, Ibn 'Abbās and Abū Ḥaiwa, though some said he read سَمَرًا.

## SŪRA XXIV

35: دَرَجَ — دَرَجَ, as Sa'īd b. Jubair, Yahyā b. Ya'mar and Qatāda.

## SŪRA XXVII

8: بُورِكَتِ النَّارُ وَمِنْ حَوْلِهَا مِنَ النَّارِ وَمِنْ حَوْلِهَا:

So Ubai and Ibn Mas'ūd.

25: أَخْبَى — أَخْبَى, as Ibn Mas'ūd and Mālik b. Dinār.

66/68: بَلْ أَدْرَكَ — بَلْ أَدْرَكَ, as Qatāda and Ibn Muḥaiṣin.

## SŪRA XXVIII

48: سَاحِرَانِ تَظَاهَرَا — سَاحِرَانِ تَظَاهَرَا, as Ibn 'Abbās.

82: لَانْخَسَفَ — لَانْخَسَفَ. So Abū'l-Jawzā' and Abū'l-'Āliya.

## SŪRA XXX

17/16: حِينًا — حِينًا (bis), as in XVI. 6.

40: الْبُحُورِ — الْبُحُورِ, as Ibn Mas'ūd.

## SŪRA XXXIII

6: أَنْفُسِهِمْ وَهُوَ آبٌ لَهُمْ — أَنْفُسِهِمْ, as Ubai, Ibn Mas'ūd and Ibn 'Abbās.

## SŪRA XXXVI

38: لَا مُصْتَفَرٍّ — لَا مُصْتَفَرٍّ, as Ibn Mas'ūd, Ibn 'Abbās and 'Aṭṭā'.

## SŪRA XXXIX

29/30: سَلَامًا — سَلَامًا, as Ibn 'Abbās and Ibn Mas'ūd, but some said he read like Sa'īd b. Jubair سَلَامًا.

## SŪRA XLIII

61: لَعَلَّمْ — لَعَلَّمْ.

## SŪRA XLVI

4/3: أَثَرَةٍ — أَثَرَةٍ, as Ibn Mas'ūd, Ibn 'Abbās and al-Ḥasan.

## SŪRA XLVII

4/5: فِدَى — فِدَى, which was the Meccan reading.

16/18: أَنْفًا — أَنْفًا, as Humaid b. Qais, Ibn Muḥaiṣin and ʿIsā ath-Thaqafī.

## SŪRA LVII

29: لَكِنِّي يَعْلَمُ — لَكِنِّي يَعْلَمُ, as Ubai and Ibn Qais.

## SŪRA LVIII

11/12: تَفَاحُّوا — تَفَاحُّوا, as Ubai, Ibn Qais and al-Ḥasan.

## SŪRA LX

11: فَعَقَبْتُمْ — فَعَقَبْتُمْ. So al-Ḥasan and al-Aʿraj, but some said فَاَعَقَبْتُمْ.

## SŪRA LXV

1: يَفْعُشْنَ عَلَيْكُمْ — يَفْعُشْنَ عَلَيْكُمْ, as Ibn Masʿūd and Ubai.

## SŪRA LXVI

3: عَرَّافَ — عَرَّافَ, as Ibn as-Samaifaʿ. See also Ibn Masʿūd.

4: تَنْظَاهَرَا — تَنْظَاهَرَا.

## SŪRA LXXII

3: جَدُّ رَبِّنَا — جَدُّ رَبِّنَا or some said جَدُّ رَبِّنَا or جَدُّ رَبِّنَا or جَدُّ رَبِّنَا.

## SŪRA LXXVII

32: بِشَرِّارٍ — بِشَرِّارٍ, as Ibn ʿAbbās, Ibn Dharr and Abū Ḥaṣin.

## SŪRA LXXVIII

1: عَمَّا — عَمَّا, as Ubai, Ibn Masʿūd and ʿIsā ath-Thaqafī.

14: مِنَ الْمَعْصِرَاتِ — مِنَ الْمَعْصِرَاتِ, as Ibn ʿAbbās and Ibn az-Zubair.

## SŪRA LXXXIX

29: فِي عِبَادِي — فِي عِبَادِي, as Ibn ʿAbbās, Ubai and aḍ-Ḍaḥḥāk.

## SŪRA XC

1: لَا أُقْسِمُ — لَا أُقْسِمُ, as al-Ḥasan and al-Aʿmash.

## SŪRA XCVII

4: أَمْرٍ — أَمْرٍ or أَمْرٍ, as Ibn ʿAbbās, ʿAlī and Abū 'l-ʿĀliya.

## SŪRA XCIX

8: يَرَاهُ — يَرَاهُ.

## SŪRA CVI

1: لَتَأْتِيَ (or لَتَأْتِيَ) — لَتَأْتِيَ قُرَيْشٍ — لَتَأْتِيَ قُرَيْشٍ.

Mujāhid b. Jabr al-Makhzūmī was a Follower and *mawlā* to ‘Abdallāh b. Sā’ib al-Makhzūmī. His fame in Qur’ān recitation gained him the name of *al-Muqrī*.

He is said to have taken his reading from Ibn ‘Abbās with whom he collated his material three times<sup>1)</sup>, but he was also associated with ‘Ubaid b. ‘Umair and the beginnings of the Meccan School, among whose early Readers he is listed (*Nashr* I, 8). He had an *ikhtiyār* of his own which he taught not only to the later leaders of the Meccan School Ibn Muḥaiṣin († 123) and Ibn Kathīr († 120), but also to al-A‘mash († 148) the Kūfan and Abū ‘Amr († 154) of Baṣra.

That he had a Codex we know only from its being listed in Ibn Abī Dāwūd p. 89.

1) On his connections see Nawawī, 540 and Ibn al-Jazari, *Tabaqāt*, II, 41.

## SŪRA II

70/65: تَشَبَّهَ — تَشَبَّهَ or تَشَبَّهَ, see also the readings of Ubai and Ibn Mas‘ūd.

85/79: تَظْهَرُونَ — تَظْهَرُونَ (for تَظْهَرُونَ). — So Qatāda and al-Ḥasan.

106/100: نُنَمَّا — نُنَمَّا. So Ibn ‘Abbās, Ubai and Abū ‘Amr.

184/180: يَطْفِقُونَهُ — يَطْفِقُونَهُ, but others said يَطْفِقُونَهُ others يَطْفِقُونَهُ. See also others يَطْفِقُونَهُ others يَطْفِقُونَهُ and others يَطْفِقُونَهُ. See also Ibn ‘Abbās.

187/183: الْمَسْجِدِ — الْمَسْجِدِ, as read by al-A‘mash and ash-Sha‘bī.

213/209: لِيَحْكُمَ — لِيَحْكُمَ.

265/267: تَقِيَّتًا مِنْ بَعْضِ أَنْفُسِهِمْ — تَقِيَّتًا, but some said he read تَقِيَّتًا مِنْ بَعْضِ أَنْفُسِهِمْ.

282: يُضَارَرُ — يُضَارَرُ, as ‘Umar and Ibn ‘Abbās.

283: فَإِنْ لَمْ تَجِدُوا كِتَابًا — وَلَمْ تَجِدُوا كِتَابًا, as Ibn ‘Abbās, aḍ-Ḍaḥḥāk and ‘Ikrima.

فَرَهُنَ — فَرَهُنَ.

## SŪRA III

77/68: يُودُّهُ — يُودُّهُ, as Qatāda and some said Ḥamza.

81/75: الَّذِينَ أُوتُوا الْكِتَابَ — الَّذِينَ أُوتُوا الْكِتَابَ, as Ibn Mas‘ūd and Ubai.

97/91: آيَةً بَيِّنَةً — آيَةً بَيِّنَةً, as Ibn ‘Abbās and Ubai.

## SŪRA IV

31/35: كَبِيرَ — كَبِيرَ, as Ibn ‘Abbās and Sa‘īd b. Jubair.

34/38: الْمَضْجَعِ — الْمَضْجَعِ, as Ubai, ash-Sha‘bī and others.

90/92: فَلَقْتَلَوْكُمْ — فَلَقْتَلَوْكُمْ. So read also by al-Ḥasan.

## SŪRA VI

91: وَعَلَّمْتُمْ مَعَشَرَ الْعَرَبِ - وَعَلَّمْتُمْ.

94: نَقَطَعَ مَا - نَقَطَعَ, so Ibn Mas'ūd and al-A'mash.

105: دَارَسَتْ - دَارَسَتْ, as 'Alī, Ibn 'Abbās, Ibn Kathīr and Abū 'Amr.

## SŪRA VII

20/19: سَوَّاهُمَا - سَوَّاهُمَا. Also in v. 21. So read by al-Ḥasan and Zaid b. 'Alī.

26/25: رِيَّاسًا - رِيَّاسًا, as Ibn 'Abbās, al-Ḥasan and others.

38/36: أَدْرَكُوا - أَدْرَكُوا, as Ḥumaid al-A'raj, though some said he read أَدْرَكُوا.

131/128: يَطْبَرُوا - يَطْبَرُوا.

158: كَلِمَتِهِ - كَلِمَتِهِ. So read by 'Isā ath-Thaqafī.

## SŪRA VIII

11: يَغْشَاكُمْ النَّعَاسُ - يَغْشَاكُمْ النَّعَاسُ, supporting the reading of Ibn Kathīr and Abū 'Amr.

27: أَمَانَتَكُمْ - أَمَانَتَكُمْ, as Yahyā b. Waththāb, 'Ikrima and others.

30: لِيُعِيدُوكَ - لِيُعِيدُوكَ, as Qatāda and as-Suddī.

62: نُرْهِبُونَ - نُرْهِبُونَ, as Ibn 'Abbās and 'Ikrima, though some said he read نُرْهِبُونَ.

## SŪRA IX

17: مَسْجِدَ - مَسْجِدَ, supporting the reading of Ibn Kathīr and Abū 'Amr.

37: النَّسْوُ - النَّسْوُ, a reading given also from as-Sulamī and Ṭalḥa.

47: لَا وَفَضُوا - لَا وَفَضُوا. So Mḥd. b. Zaid.

## SŪRA X

76/77: لَسَّاحِرٌ - لَسَّاحِرٌ. So Sa'īd b. Jubair and al-A'mash.

81: السَّحَرُ - السَّحَرُ, supporting the reading of Abū 'Amr and Abū Ja'far.

## SŪRA XI

5: تَشْنُونِي صُدُورُهُمْ - تَشْنُونِي صُدُورُهُمْ, as Ibn 'Abbās, though others say they read تَشْنُونِي others تَشْنُونِي or تَشْنُونِي.

27/29: الرَّأْيِ - الرَّأْيِ.

86/87: تَقِيَّةٌ - تَقِيَّةٌ, as Ibn 'Abbās and al-Ḥasan.

102/104: الْقُرَى - الْقُرَى.

114/116: وَزُلْنَا - وَزُلْنَا or some say زُلْنَا as Ibn Muḥaiṣin.

## SŪRA XII

7: آيَةٍ - آيَةٍ, supporting the reading of the Meccans.

10: غَيْبَةٍ - غَيْبَةٍ, a reading given by some from Abū 'Amr.

So in v. 15.

72: صَوَاعٍ - صَوَاعٍ, as Abū Huraira, Qatāda and ad-Ḍaḥḥāk.

## SŪRA XIII

11/12: لَهُ مَعْصِيَاتٌ مِّنْ خَلْقِهِ وَرَقِيبَتٌ - لَهُ مَعْصِيَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ. See Ibn 'Abbās.

31: دِيَارِهِمْ - دِيَارِهِمْ. So Sa'īd b. Jubair.

## SŪRA XIV

46/47: وَإِنْ كَانِ - وَإِنْ كَادَ. So Ibn Mas'ūd, 'Alī and 'Umar.

## SŪRA XVI

76/78: يُوْحِيهِ - يُوْحِيهِ, as Ibn Mas'ūd, 'Alqama, and Ṭalḥa, but some said يُوْحِيهِ.

## SŪRA XVII

13/14: طَائِرُهُ - طَيْرُهُ, as al-Ḥasan and Abū Rajā'.

... كِتَابٍ - نُجْرَجُ or نُجْرَجُ, as Ibn 'Abbās and al-Ḥasan.

## SŪRA XVIII

105: وَزَنَّا ... وَزَنَّا - نَقِيمُ ... نَقِيمُ. So Mu'adh and Abū'l-Jawzā'.

109: مِدَادًا and مِدَادًا - مِدَادًا and مِدَادًا. So Ibn Mas'ūd and Ibn 'Abbās.

## SŪRA XIX

6: أَوْبَرْتُ - أَوْبَرْتُ. See also the reading of Ibn 'Abbās.

8/9: عُسَيَّا - عُسَيَّا, as Ubai, Ibn 'Abbās and Ibn Mas'ūd. Also in v. 70.

## SŪRA XX

69/72: كَيْدَ سِحْرِ - كَيْدَ سِحْرِ, as Ibn Mas'ūd and Zaid b. 'Alī.

112/111: فَلَا يَخَفُ - فَلَا يَخَفُ, as Ibn Kathīr and Ibn Muḥaiṣin.

## SŪRA XXI

32/33: آيَاتِهَا - آيَاتِهَا. So Ikrima, ad-Ḍaḥḥāk and al-Jaḥḍarī.

## SŪRA XXII

11: خَاسِرَ - خَاسِرَ, as Ṭalḥa, Abū Razīn and Ibn Abī 'Abla.

It involves وَلَا خَيْرَ.

27/28: رُجَالًا or رُجَالًا - رُجَالًا, as Ibn 'Abbās.

36/37: صَوَّافٍ - صَوَّافٍ, as Ibn Mas'ūd, Ibn 'Abbās and Ibn 'Umar,

though some said he read صَوَّافٍ as Ubai.

40/41: صَلَوَاتٍ - صَلَوَاتٍ, but others said صَلَوَاتًا or صَلَوَاتًا or صَلَوَاتًا.

## SŪRA XXIII

67/69: سَمِيرًا - سَمِيرًا, as Ibn Mas'ūd, Ibn 'Abbās and Ibn 'Umar.

## SŪRA XXIV

32: عِيدِكُمْ - عِيدِكُمْ, as al-Ḥasan.

43: خَلِيلِهِ - خَلِيلِهِ, as Ibn Mas'ūd and Abū'l-'Āliya.

## SŪRA XXVI

149: مُتَفَرِّهِينَ - مُتَفَرِّهِينَ.

170: فَوَاعَدْنَا أَنْ نُؤْتِيَهُ أَهْلَهُ - فَنَجِيْنُهُ وَأَهْلَهُ, as Ibn Mas'ūd.

227/228: أَيُّ مُتَقَلِّبٍ يَتَقَلَّبُونَ - أَيُّ مُتَقَلِّبٍ يَتَقَلَّبُونَ. So Ibn Mas'ūd and others.

## SŪRA XXVII

8: بُورِكْتَ النَّارُ وَمِنْ حَوْلِهَا مِنْ - بُورِكْتَ مَنْ فِي النَّارِ وَمِنْ حَوْلِهَا

أَلْهَلَاكِكِ, as Ubai and Ibn 'Abbās.

66/68: بَلْ أَدْرَكَ - بَلْ أَدْرَكَ, as Abū 'Amr and Ibn Kathīr, but

some said أَمْ تَدَارَكَ as Ubai or أَمْ أَدْرَكَ.

## SŪRA XXXIII

6: أَنفُسِهِمْ — وَهُوَ آبُ لَهُمْ, as Ubai, Ibn 'Abbās and 'Ikrima.

## SŪRA XXXIV

5: مُعْجِرِينَ — مُعْجِرِينَ, supporting the reading of Ibn Kathīr and Abū 'Amr.

19/18: بَعْدَ — بَعْدَ, as Ibn 'Abbās and Yahyā b. Ya'far. It involves رَبَّنَا for رَبَّنَا.

## SŪRA XXXVI

30/29: يَا حَسْرَةَ الْعِبَادِ — يَا حَسْرَةَ عَلَى الْعِبَادِ, as Ubai and Ibn 'Abbās.

## SŪRA XXXVII

103: سَلَامًا — سَلَامًا, as Ibn Mas'ūd, 'Alī and Ibn 'Abbās.

## SŪRA XXXVIII

45: عِبَادَنَا — عِبَادَنَا, supporting the Meccan reading.

## SŪRA XXXIX

3/4: مَا نَعْبُدُهُمْ — مَا نَعْبُدُهُمْ, as Ibn Mas'ūd and Ibn 'Abbās.

29/30: سَلَامًا هَلْ يَسْتَوِيَانِ — سَلَامًا لِرَجُلٍ هَلْ يَسْتَوِيَانِ see Ibn Mas'ūd and Ibn 'Abbās.

33/34: وَالَّذِينَ جَاءُوا بِالْصِّدْقِ وَصَدَّقُوا بِهِ — وَالَّذِي جَاءَ بِالْصِّدْقِ وَصَدَّقَ بِهِ, as Ibn Mas'ūd.

36/37: عِبَادَهُ — عِبَادَهُ, as Ṭalḥa and Ibn Waththāb.

## SŪRA XL

32/34: التَّنَادَى — التَّنَادَى as given from Ibn 'Abbās and others.

## SŪRA XLIII

32/31: مَعَالِيَهُمْ — مَعَالِيَهُمْ, as Ibn Mas'ūd and Ibn 'Abbās.

83: يُلَقَّوْا — يُلَقَّوْا, as Abū Ja'far and Ibn Muḥaiṣin.

## SŪRA LI

22: رَزَقُكُمْ — رَزَقُكُمْ as Ibn Mas'ūd, Ibn Muḥaiṣin and Mu'adh.

44: الصَّعِقَةُ — الصَّعِقَةُ as the reading of al-Kisā'ī and Ibn Muḥaiṣin.

## SŪRA LII

21: إِنْتَاهُمْ — إِنْتَاهُمْ as Ubai, Ibn Mas'ūd, 'Ikrima and Ṭalḥa.

32: بَلْ هُمْ — بَلْ هُمْ.

## SŪRA LIII

20: وَمَنَاءَةً — وَمَنَاءَةً, supporting the Meccan reading.

## SŪRA LIX

14: جُدَارٍ — جُدَارٍ and Abū 'Amr, supporting the reading of Ibn Kathīr.

## SŪRA LX

11: فَعَقَّبْتُمْ — فَعَقَّبْتُمْ as al-Ḥasan, though some said he read فَعَقَّبْتُمْ.

## SŪRA LXIII

10: وَأَكُونُ — وَأَكُونُ, like Ibn 'Abbās supporting the Baṣran reading.

## SŪRA LXV

1: لِقَبْلِ — لِقَبْلِ or some said لِقَبْلِ, both like Ibn 'Abbās.

## SŪRA LXVI

12: بِكَلِمَةٍ — بِكَلِمَتٍ, as al-Ḥasan and al-Jahḍarī.

## SŪRA LXVIII

51: لَيْزُهُنَّكَ — لَيْزُ لِقُونِكَ, as Ibn Mas'ūd, Ibn 'Abbās and al-A'mash.

## SŪRA LXIX

19: كِتَابِيَّةٌ and following words in يَّة —. He omitted the ة.

## SŪRA LXX

42: يَلْقَوَا — يَلْقَوُا, so Abū Ja'far and Ibn Muḥaiṣin. As in XLIII, 83.

## SŪRA LXXVIII

6: مَهْدًا — مَهْدًا, as 'Isā ath-Thaqafī.

14: مِنَ الْمُعْصِرَاتِ — مِنَ الْمُعْصِرَاتِ, as Ibn 'Abbās, 'Ikrima and Ibn Mas'ūd.

## SŪRA LXXIX

11: نَآخِرَةً — نَآخِرَةً, as Ibn Mas'ūd, supporting the Kūfan reading.

## SŪRA LXXXI

24: يَضْمِنِينَ — يَضْمِنِينَ, as Ibn Mas'ūd, Ibn 'Abbās and 'Alī.

## SŪRA LXXXIX

29: فِي عَيْدِي — فِي عَيْدِي, as Ubai, Ibn 'Abbās and 'Ikrima.

## SŪRA XC

1: لَا أَقْسِمُ — لَا أَقْسِمُ, as al-Ḥasan and al-A'mash.

## CODEX OF 'ATĀ' B. ABĪ RABĀ'Ī † 115

'Atā' was a mulatto born at al-Janad and was a client to the Fihri family in Mecca. He was a Follower and a man with a great reputation for asceticism. Though of humble origin he attained to high official post in Mecca.

In Qur'ānic matters he is given as a pupil of Abū Huraira († 58) and had the honour of being one of the teachers of the famous Baṣran Reader Abū 'Amr<sup>1</sup>). He is listed among the early Meccan Readers (*Nashr* I, 8) and was known to have a *riwāya fi ḥurūf al-Qur'ān*. His Codex is undoubtedly a secondary one, and would represent some form of the early Meccan text tradition<sup>2</sup>). Our only actual reference to the Codex is in Ibn Abī Dāwūd, p. 88 but a few readings which must have depended on such a Codex can be gathered from the Commentaries.

## SŪRA II

106/100: نَسَاءَهَا — نَسَاءَهَا, as read by Ubai, Ibn 'Abbās and Abū 'Amr.

184/180: يُطَوَّقُونَهُ — يُطَوَّقُونَهُ, as Ibn 'Abbās, but others said يُطَوَّقُونَهُ or يُطَوَّقُونَهُ.

198/194: لَا جَنَاحَ عَلَيْكُمْ — لَيْسَ عَلَيْكُمْ جَنَاحٌ given also from Ibn 'Abbās and Ibn az-Zubair.

مِنْ رَبِّكُمْ فِي مَوَاسِمِ الْحَجِّ — مِنْ رَبِّكُمْ, as Ibn Mas'ūd and Ibn 'Abbās.

280: فَنَظَرَهُ — فَنَظَرَهُ though others say he read فَنَظَرَهُ.

1) For his connections see Ibn al-Jazari, *Tabaqat* I, 513.

2) His text would seem to have had some sort of relationship to that of 'Ubad b. 'Umayr. See *supra* p. 236.



## SŪRA III

175/169: يُخَوِّفُ أَوْلِيَاءَهُ - يُخَوِّفُكُمْ أَوْلِيَاءَهُ as Ibn 'Abbās, Ibn Mas'ūd and 'Ikrima.

## SŪRA IV

117: أَشْنَأُ or أَشْنَأُ or أَشْنَأُ or أَشْنَأُ - إِنَّا.

136/135: كُنْهِ - كُنْهِ as al-Jahdarī, Abū 'l-Jawzā' and others.

160/158: أَرَحَلْتُ - كَانَتْ أَرَحَلْتُ as Ibn 'Abbās.

## SŪRA VIII

1: يَسْتَلُونَكَ الْآفَالَ - يَسْتَلُونَكَ عَنِ الْآفَالِ as Ibn Mas'ūd, Talḥa and others.

## SŪRA IX

17: مَسَاجِدَ - مَسَاجِدَ supporting the reading of Ibn Kathīr and Abū 'Amr.

## SŪRA XVII

76/78: بَعْدَكَ - خَلَاَفَكَ.

## SŪRA XXII

27/28: رُجَالٍ or رُجَالٍ as Ibn 'Abbās and Sa'īd b. Jubair.

## SŪRA XXXVI

38: لَمْ يُسْفَرْ - لَمْ يُسْفَرْ as Ibn Mas'ūd, Ibn 'Abbās and 'Ikrima.

## CODEX OF AR-RABĪ' B. KHUTHAIM † 64

Ar-Rabī' b. Khuthaim (or some said Khaitham) ath-Thawri was one of the early Kūfan Readers (*Nashr* I, 8), and was known as having a *riwāya fi ḥurūf* from Ibn Mas'ūd, which *riwāya* was carried on by his pupil Abū Zur'a b. 'Amr b. Jarīr († 112)<sup>1</sup>.

His Codex is referred to in the *Tafsīr* of al-Alūsī, VII, 13 who says that Sufyān († 161) saw in it the *shādhdh* reading on Sūra V, 89/91 that is quoted from the Codices of Ubai and Ibn Mas'ūd<sup>2</sup>. There can be no doubt that his Codex was a secondary one based on that of Ibn Mas'ūd.

The Commentaries mention but few variants from him. In al-Marandī's *Qurrat 'Ain al-Qurrā'*, however, a very large number of *shādhdh* readings from him are recorded. Al-Marandī rarely mentions readings of Ibn Mas'ūd, and in general those given in other sources from Ibn Mas'ūd are given by al-Marandī as from Ibn Khuthaim, which would seem to point to the conclusion that it was Ibn Khuthaim's Codex which brought to him in the West the tradition of Ibn Mas'ūd's text.

<sup>1</sup>) Ibn al-Jazari, *Tabaqāt* I, 283.

<sup>2</sup>) See also as-Suyūṭī, *Durr* II, 314 and al-Qurṭubī, *Aḥkām* II, 263.

## SŪRA I

4/3: مَلِكٌ — مَلِكٌ. See also Ibn Mas'ūd's reading.

6/5: الصِّرَاطَ — الزِّرَاطَ here and all through the Qur'ān.

## SŪRA II

2/1: فِيهِ هُدًى — فِيهِ هُدًى and similarly all through the Qur'ān.

6/5: سَوَاءٌ — سَوَاءٌ. So Ibn Qais and Abū Ḥaṣīn.

63/60: تَنبِيْكُمْ — تَنبِيْكُمْ. So read by Ibn Mas'ūd.

80/74: تَهْنِئَةً — تَهْنِئَةً as Zaid b. 'Alī and others.

83/77: حُسْنًا — إِحْسَانًا. So Zaid b. 'Alī and Abū Mijlāz.

إِلَّا قَلِيلًا — إِلَّا قَلِيلًا as Ibn Mas'ūd.

217/214: عَنْ قِتَالٍ — عَنْ قِتَالٍ as Ibn Mas'ūd and Ibn 'Abbās.

267/269: نَامَسُوا — نَامَسُوا as Ibn Mas'ūd, 'Ikrima and Abū 'Imrān.

282: شَاهِدِينَ — شَاهِدِينَ. So Abū Mijlāz and Mu'adh.

فَتَذَكَّرَ — فَتَذَكَّرَ. So Abū Mijlāz and Abū 'l-Jawzā'.

## SŪRA III

75/68: تَامَنَهُ — تَامَنَهُ as Ibn Mas'ūd and Ubai.

81/75: الَّذِينَ أُوتُوا الْكِتَابَ — الَّذِينَ أُوتُوا الْكِتَابَ as Ibn Mas'ūd and Ubai.

188/185: بِهَا أُوتِيَ — بِهَا أُوتِيَ. So read by Abū Mijlāz.

## SŪRA IV

9/10: ضَعَفًا — ضَعَفًا. So read by as-Sulamī.

24/28: مِنْهُمْ إِلَى أَجَلٍ مُّسَمًّى — مِنْهُمْ as Ubai and Ibn Mas'ūd.

## SŪRA V

89/91: فَمَنْ لَمْ يَحْدِ مِنْ ذَلِكَ شَيْئًا فَيَصِيَامُ — فَمَنْ لَمْ يَحْدِ فَيَصِيَامُ ثَلَاثَةَ أَيَّامٍ. ثَلَاثَةَ أَيَّامٍ مُّتَتَابِعَاتٍ.

## SŪRA VI

27: فَلَا تُكْذِبْ — وَلَا تُكْذِبْ, as Ubai and Zaid b. 'Alī.

40: قُلْ — He omitted the word here and also in verses 46

and 47, and in X, 50/51, 59/60: XXVIII, 71, 72: XXXV,

40/38: XXXIX, 39/40: XLI, 52: XLVI, 4/3, 10/9:

LXVII, 28, 30.

52: بِالْغَدَاةِ وَالْعَشِيِّ — بِالْغَدَاةِ وَالْعَشِيِّ as Ubai.

59: مِفْتَاحٌ — مِفْتَاحٌ. So Ibn Qais and Abū 'Imrān.

95: فَلَقَى الْحَبَّ — فَلَقَى الْحَبَّ. So Ibn Mas'ūd and An-Nakha'ī.

99: حَبًّا مُّتَرَاكِبًا — حَبًّا مُّتَرَاكِبًا. So Zaid b. 'Alī and al-A'mash.

111: قُبُلًا — قُبُلًا as Ibn Mas'ūd and Ṭalḥa.

125: يَنْصَعِدُ — يَنْصَعِدُ as Ibn Mas'ūd and Ṭalḥa.

## SŪRA VIII

19: وَإِنَّ اللَّهَ — وَإِنَّ اللَّهَ as Ibn Mas'ūd.

42/43: الْقُصَصِ — الْقُصَصِ. So Zaid b. 'Alī and Mu'adh.

59/61: يَحْسَبُ — يَحْسَبُ as Ibn Mas'ūd and Ibn Qais.

73/74: تَفْعَلُوهُ — تَفْعَلُوهُ as Ṭalḥa.

## SŪRA IX

1: He had the *Basmala* at the head of this Sūra, like Ibn Mas'ūd and Ṭalḥa.

19: سَفَاةً — سَفَاةً. So read by Ibn Qais and Abū 'Imrān.

- 38: تَنَاقَلْتُمْ — تَنَاقَلْتُمْ, as Ibn Mas'ūd.  
 50: فَارِحُونَ — فَارِحُونَ. So Ibn Dharr and Abū Ḥaṣīn.  
 57: مُدْخَلًا — مُدْخَلًا, as Ubai and Mu'adh.  
 74/75: يَنَالُوا — يَنَالُوا. So read by Ibn Qais and Abū'l-Barhashim.  
 90/91: الْمَعْدِرُونَ — الْمَعْدِرُونَ. So Ibn Jubair.  
 91/92: الضُّعْفَاءُ — الضُّعْفَاءُ with *imāla*. See also Ubai's reading.  
 99/100: قُرْبَةً (sing.) — قُرْبَةً. So Abū Imrān and Abū Ḥaṣīn.  
 109/110: وَصَلُوا — وَصَلُوا. So read by Abū Ḥaṣīn and Ibn Qais.  
 109/110: آمَنَ — آمَنَ.  
 114/115: وَمَا كَانَ يَسْتَفْرِئُ إِبْرَاهِيمَ — وَمَا كَانَ أَسْتَغْفَرُ إِبْرَاهِيمَ, as Talḥa.  
 117/118: مَا زَاغَتْ قُلُوبُ — مَا كَادَ يَزِيغُ قُلُوبُ, as Ibn Mas'ūd.  
 126/127: أَوْ لَا تَرَى — أَوْ لَا يَرُونَ with *imāla*. See also Ibn Mas'ūd.

## SŪRA X

- 10: سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ — سُبْحَانَكَ اللَّهُمَّ. So read by Talḥa also.  
 11/12: لَقَضَيْنَا — لَقَضَيْنَا, as Ibn Mas'ūd. It necessarily involves أَجَلَهُمْ.  
 21/22: رُسُلُهُ — رُسُلُنَا, as Ubai and Abū Mijlaz.  
 24/25: وَزَيَّنَّا — وَزَيَّنَّا. So Ibn Qais. See also Ibn Mas'ūd's reading.  
 58/59: فَافْرَحُوا — فَافْرَحُوا, as Ubai and Ibn Mas'ūd.  
 71/72: ثُمَّ شَرَكَاكُمْ — ثُمَّ شَرَكَاكُمْ, as Ibn Mas'ūd.  
 81: أَتَيْنَكُمْ — جِئْنَاكُمْ, as Ubai and Ibn Abī Lailā.  
 89: أَدْعَاكُمْ — أَدْعَاكُمْ. See also 'Alī's reading.

## SŪRA XI

- 16/19: وَاحِطٌ — وَاحِطٌ. So read by Abūn.  
 42/44: أَبْنَاهُ — أَبْنَاهُ. It was the reading of as-Suddī and Ibn Abī Lailā.

- 49/51: مِنْ قَبْلِ هَذَا الْقُرْآنِ — مِنْ قَبْلِ هَذَا, as Ibn Mas'ūd. See Talḥa's reading.  
 72/75: شَيْخًا — شَيْخًا, as Ibn Mas'ūd and al-Ḥasan.  
 104/106: يُؤَخِّرُهُمْ — يُؤَخِّرُهُمْ. So read by Abū Imrān.  
 113/115: تُنْصَرُونَ — تُنْصَرُونَ, as Ibn Mas'ūd and Zaid b. 'Alī.

## SŪRA XII

- 10 and 15: بِغِيَاةٍ — فِي غَيْبَاتٍ, as Talḥa.  
 11: تَأْمَنَّا — تَأْمَنَّا, as al-A'mash and Talḥa.  
 12: يَلْهُو — يَلْهُو.  
 18: كَذِبًا — كَذِبًا, as Zaid b. 'Alī.  
 23: وَرَوَدَتْهُ — وَرَوَدَتْهُ, as read by Anas and Abū Imrān.  
 25: عَذَابًا أَلِيمًا — عَذَابٌ أَلِيمٌ, as Zaid b. 'Alī.  
 35: عَتَى حِينَ — حَتَّى حِينَ, as Ibn Mas'ūd.  
 47: حَصَدْتُمْ مِنْ حَبٍّ — حَصَدْتُمْ. So Abū Nahik and Abū Mijlaz.  
 70: وَجَعَلْ — جَعَلَ, as Ibn Mas'ūd.  
 85: تَفْتَنُوا — لَا تَزَالُ, as al-A'mash.  
 87: مِنْ رَحْمَةِ اللَّهِ — (bis) مِنْ رَوْحِ اللَّهِ, as Ubai and al-A'mash.  
 90: مَنْ يَتَّقِ اللَّهَ — مَنْ يَتَّقِ اللَّهَ. So read also by Abū Mijlaz.  
 99/100: أَبَوَيْهِ وَإِخْوَتَهُ — أَبَوَيْهِ, as Ibn Mas'ūd and Talḥa.  
 110: فَجِئَا — فَجِئَا. So read by Ibn Muḥaiṣin and others.

## SŪRA XIII

- 4: نَطَاعَ — نَطَاعَ, as Ibn Mas'ūd.  
 42: الْكَفَرُ — الْكَفَرُ.

## SŪRA XIV

- 14/17: وَعِيدِي — وَعِيدِي. It was the reading of Va'qūb.

45/47: الْأَمْثَالَ كَيْ تَفْعَلُوا - الْأَمْثَالَ.

46/47: وَمَا كَانَ - وَإِنْ كَانَ, as Ibn Mas'ūd.

52: بَلَاغُ النَّاسِ وَهْدَى - بَلَاغُ النَّاسِ. So read by Ṭalḥa. See also 'Alī's reading.

#### SŪRA XV

6: أَلْفِي - نَزَلَ. So al-A'mash and Abū Mijlāz.

8: نَزَلَ الْهَلَاكَةُ - نَزَلَ الْهَلَاكَةُ, as Zaid b. 'Alī.

53: تَوَجَّلَ - تَوَجَّلَ, as Ibn Mas'ūd.

#### SŪRA XVI

19: مَا تُخْفُونَ - مَا تُسْرُونَ. So read by Ṭalḥa also.

30/32: وَلَنَعْمَ - وَلَنَعْمَ, as Zaid b. 'Alī, necessitating دَار.

41/43: لَنُؤَيِّنَنَّهُمْ - لَنُؤَيِّنَنَّهُمْ, as 'Alī as Ibn Mas'ūd. Likewise in XXIX, 58.

62/64: مُفْرَطِينَ - مُفْرَطُونَ. See also Ubai's reading here.

76/78: نُوَجِّهَ - نُوَجِّهَ. See also the reading of Ibn Mas'ūd.

124/125: إِنَّمَا جَعَلَ السَّابِتَ - إِنَّمَا جَعَلَ السَّابِتَ, as Ibn Mas'ūd.

#### SŪRA XVII

23/24: وَأَفْرَضَ - وَقَضَى. See Ubai and Ibn Mas'ūd.

36/38: لَا تَقْنُؤْ - لَا تَقْنُؤْ, as Zaid b. 'Alī.

38/40: حَبِيبُهُ - حَبِيبُهُ, as Ibn Mas'ūd.

44/46: سَبَّحَتْ - سَبَّحَتْ, as Ibn Mas'ūd and Ibn Abī 'Abbl.

64/66: رُجَالِكَ - رُجَالِكَ. So Ibn as-Samaifa' and Ibn Qais.

71/73: يُدْعَا - يُدْعَا. So Zaid b. 'Alī and Abū Ḥaṣīn.

93/95: مِنْ ذَهَبٍ - مِنْ ذَهَبٍ, as Ubai and Ibn Mas'ūd.

100/102: تَخْزَنُونَ - تَخْزَنُونَ, as Ṭalḥa.

#### SŪRA XVIII

1: رِعْوَجًا بَلْ دِينًا - رِعْوَجًا, as Ibn Mas'ūd and Ja'far b. Muḥammad.

33/31: كُلُّ الْجَنَّتَيْنِ آتَى أَكْلَهُ - كُلُّ الْجَنَّتَيْنِ آتَى أَكْلَهُ, as Ibn Mas'ūd.

34/32: وَابْنَاهُ نَمْرًا كَبِيرًا - وَابْنَاهُ نَمْرًا كَبِيرًا. See Ubai's reading.

44/42: لِلَّهِ الْغُفُورِ - لِلَّهِ الْغُفُورِ. So read by Abū 'Imrān.

47/45: سِيرَتِ الْجِبَالِ - سِيرَتِ الْجِبَالِ, as Ubai.

52/50: نَادُوا شُرَكَاءَ الَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ - نَادُوا شُرَكَاءَ الَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ and then omitted the rest up to فَلَمْ يَسْتَجِيبُوا لَهُمْ.

80/79: فَإِنَّه كَانَ كَافِرًا فَكَانَ أَبَوَاهُ مُؤْمِنِينَ - فَكَانَ أَبَوَاهُ مُؤْمِنِينَ فَخَشِينَا. فَطَلَعَ ظَافِرًا فَخَافَ رَبَّكَ, as Ubai.

82/81: وَمَا جَعَلْنَاهُ يَامُوسَى - وَمَا جَعَلْنَاهُ يَامُوسَى. So Abū Mijlāz.

102: أَفَرَأَيْتَكَ - أَفَرَأَيْتَكَ. So Abū Mijlāz.

#### SŪRA XIX

34/35: قَالُوا اللَّهُ أَتَمَحْيٍ - قَالُوا اللَّهُ أَتَمَحْيٍ, as Ṭalḥa and al-A'mash.

40/41: وَارِثُوا الْأَرْضَ - وَارِثُوا الْأَرْضَ. See also Ubai's reading.

46/47: لَا تَقْنُؤْ - لَا تَقْنُؤْ, as Ubai.

64/65: وَمَا يَنْتَزِلُ إِلَّا بِقَوْلِ رَبِّكَ - وَمَا يَنْتَزِلُ إِلَّا بِأَمْرِ رَبِّكَ, as Ubai and Abū Mijlāz.

69/70: أَكْبَرُ - أَكْبَرُ أَكْبَرُ أَكْبَرُ.

90/92: إِنَّ تَكَادُ السَّمَوَاتُ لَتَصْدَعُ - تَكَادُ السَّمَوَاتُ يَنْفَطَرْنَ.

93/94: لَمَّا آتَى - لَمَّا آتَى, as Ubai and Ibn Mas'ūd.

#### SŪRA XX

13: إِنَّا أَخْتَرْنَاكَ - إِنَّا أَخْتَرْنَاكَ, as Ibn Mas'ūd and al-A'mash.

63/66: قَالُوا - Like Ubai he omitted the word.

- 72/75: كُنْ نُوْمِنَ بِكَ وَنُوْمِنَكَ عَلَى - لَنْ نُوْمِنَكَ عَلَى مَا جَاءَنَا مِنَ الْبَيِّنَاتِ  
 as Ibn Mas'ūd. مَا رَأَيْنَا مِنَ الْبَيِّنَاتِ  
 86/89: يُجَلِّقُ عَلَيْكُمْ غَضَبًا - يَجَلِّ عَلَيْكُمْ غَضَبٌ. See Ubai's reading.  
 96: قَبِضَاتٍ مِنْ آثَارٍ - قَبِضَةٌ مِنْ آثَرِ الرَّسُولِ فَنَبَذَتْهَا. as Ibn Mas'ūd.  
 118/116: تَجُوعٌ - نَجَاعٌ, as Ubai and Ibn Qais, and so نُعْرَى and  
 نُضْحَى and تُظْمَأُ.

## SŪRA XXI

إِلَّا الَّذِينَ - إِنَّ الَّذِينَ: 101.

## SŪRA XXII

- 25/26: الْإِحَادَةُ - فِيهِ بِالْهَادِ, as al-Hasan.  
 27/28: رَجَالٍ - رَجَالًا.  
 35/36: وَالْمُتَّقِينَ الصَّلَاةَ - الْمُتَّقِينَ الصَّلَاةَ, as Ibn Mas'ūd.  
 36/37: صَوَافٍ - He added مَقْتُولَةً, though some gave it as  
 مَقْتُولَةٌ like Ibn Mas'ūd.  
 39/40: قَاتَلُوا - يَقْتُلُونَ, as Ibn Mas'ūd and Talḥa.

## SŪRA XXIII

- 36/38: مَا - لِمَا. So Ibn Abi 'Abla.  
 52, 53/54, 55: فَأَعْبُدُونِي وَنَقَطُوا - فَأَتَقُونَ فَنَقَطُوا أَمْرَهُمْ بَيْنَهُمْ زُبْرًا  
 أَمْرَهُمُ الزُّبُورَ.  
 60/62: لِمَا أَتُوا - مَا أَتَوْا.  
 71/73: وَمَا بَيْنَهُمَا - وَمَنْ فِيهِنَّ. as Ibn Mas'ūd.  
 106/108: قَالُوا بَلْ رَبَّنَا - قَالُوا رَبَّنَا as Ubai and Talḥa.

## SŪRA XXIV

15/14: تَلْقَوْنَهُ - تَلْقَوْنَهُ. See the readings of Ubai and 'Ā'isha.

- 27: تُسَلِّمُوا عَلَى أَهْلِهَا وَتَسْتَأْذِنُوا - تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا as  
 Ibn Mas'ūd.  
 33: لَهُنَّ غُفُورٌ - غُفُورٌ as Ibn 'Abbās.  
 35: وَقَدْ - يُوقَدُ as Ubai. See Ibn Mas'ūd's reading.  
 taking عَلَى as a verb in the māḍī.  
 58/57: طَوَّفِينَ - طَوَّفُونَ. So Ibn Abi 'Abla and Abū Mijlāz.

## SŪRA XXV

- عِبَادِهِ - عِبَادِهِ: 1.  
 17/18: مِنْ دُونِنَا - مِنْ دُونِ اللَّهِ as Ibn Mas'ūd.  
 40/42: أَمْطَرُوا - أَمْطَرْتُ as Ubai. See also the reading of Ibn Mas'ūd.  
 48/50: جَعَلَ الرِّيحَ - أَرْسَلَ الرِّيحَ as Ibn Mas'ūd and Talḥa.  
 49/51: لِنُنْشِرَ - لِنُحْيِيَ as Ibn Mas'ūd and Talḥa.  
 61/62: فُصُورًا - بُرُوجًا as Ibn Mas'ūd.  
 64/65: سُحُودًا - سُحُودًا as Ubai, Mu'adh and Ibn Qais.  
 68: يَلْقَى - يَلْقَى. See also Ibn Mas'ūd.  
 74: قُرْآنٍ آعِنٍ - قُرْآنٍ آعِنٍ as Ibn Mas'ūd.

## SŪRA XXVI

- 4/3: فَظَلَّلَ - فَظَلَّلَ as Ubai and Ibn Mas'ūd.  
 20/19: أَنْجَاهِلِينَ - الْأَضَالِينَ as Ibn Mas'ūd and Ibn 'Abbās.  
 81: He read here as Ibn Mas'ūd - فَهُوَ يُخَيِّبُنِي.  
 111: وَاتَّبَعَكَ - وَاتَّبَعَكَ as Ibn Mas'ūd, Talḥa and Ibn 'Abbās.  
 166: مَا صَلَحَ لَكُمْ - مَا خَلَقَ لَكُمْ. See also Ibn Mas'ūd.

## SŪRA XXVII

كُلِّ شَيْءٍ - مِنْ كُلِّ شَيْءٍ. So read also by Abū 'Imrān.

- 18: لَيَحْطَبَنَّكُمْ - لَا يَحْطَبَنَّكُمْ as Ubai.  
 22: عَلِمْتُ بِمَا لَمْ تَعْلَمْ - أَحْطُتْ بِمَا لَمْ حُطِّ بِهِ as Ubai, Abū Imrān and Abū Mijlāz.  
 25: هَلَّا تَسْجُدُونَ - أَلَّا يَسْجُدُوا as Ubai and Ibn Mas'ūd.  
 as Ibn Mas'ūd and 'Alī.  
 30: وَإِنَّهُ - (first occurrence) as Ibn Mas'ūd.  
 32: مَاضِيَةً - فَاطِعَةً. See Ibn Mas'ūd.  
 36: فَلَمَّا جَاءُوا - فَلَمَّا جَاءَ as Ibn Mas'ūd.  
 37: بِهِمْ - بِهَا as Ibn Mas'ūd.  
 39: عِزَّتْ - عِزَّتْ. See also the reading of Ubai.  
 as Ubai.  
 as Ubai and 'Alī.  
 40: أَنَا أَنْظِرُ فِي كِتَابِ رَبِّي فَاتِيكَ - أَنَا بِأَيْتِكَ as 'Alī. See also Ibn Mas'ūd.  
 44: رَجُلَيْهَا - سَاقِيهَا. See also the reading of Ibn Mas'ūd.  
 49/50: تَنَافَسُوا - تَنَافَسُوا as 'Alī and Ibn Mas'ūd.  
 لَتَقْتُلُنَّ - لَتَقْتُلُنَّ. So read also by Ṭalḥa.  
 82/84: يَا أَيُّهَا النَّاسُ - أَلَا النَّاسُ as Ibn Mas'ūd.  
 تَسْمِعُكُمْ - تَكَلِّمُكُمْ. See Ubai's reading.  
 91/93: هَٰذِهِ الْبَلَدُ الَّتِي - هَٰذِهِ الْبَلَدُ الَّتِي as Ibn Mas'ūd.

## SŪRA XXVIII

- 7/6: فَإِذَا خَشِيتُ أَنْ تُسَبِّحَ عَلَيْكَ - فَإِذَا خَشِيتُ عَلَيْكَ as Ubai and Ṭalḥa.  
 9/8: لَا تَقْنُتُوا - . He read this before عَيْنٍ as did Ibn Mas'ūd.  
 10/9: قَرِيعًا - قَرِيعًا as Ubai and Ibn Mas'ūd.

- as Ibn Mas'ūd.  
 11/10: جَنَّبَ - جَانِبَ as Ibn Mas'ūd.  
 15/14: فَنَكَّرَهُ - فَوَكَّرَهُ. See also the readings of Ubai and Ibn Mas'ūd.  
 22: دُونَهُمَا أَمْرَانِ تَذُودَانِ - وَوَجَدَ مِنْ دُونِهِمَا أَمْرَيْنِ تَذُودَانِ (omitting مِنْ وَوَجَدَ).  
 28: أَيْ الْأَجَلَيْنِ مَا - أَيْمَا الْأَجَلَيْنِ as Ibn Mas'ūd.  
 29: فَلَمَّا انْقَضَى عَنْ مُوسَى بَعْضُ الْأَجَلِ - فَلَمَّا قَضَى مُوسَى الْأَجَلَ.  
 32: فَذَارِكَ - فَذَارِكَ as Ibn Mas'ūd. See also Ubai's reading.  
 34: يُصَدِّقُونِي - يُصَدِّقُونِي. So Ubai and Zaid b. 'Alī.  
 48: سَاحِرَانِ أَظَاهَرَا - سِحْرَانِ تَظَاهَرَا as Ibn Mas'ūd.  
 55, 56: مِنَ الْجَاهِلِينَ مَا إِنْ يَهْتَدَى الْعَمَى - أَلَمْ يَهْتَدِ إِنْكَ لَا يَهْتَدِ as Ibn Qais and Abū Mijlāz.  
 61: أَمِنْ - أَمِنْ as Ibn Mas'ūd and Ṭalḥa. See also Ubai.  
 82: لَوْ لَا مِنْ اللَّهِ - لَوْ لَا أَنْ مِنْ اللَّهِ. So al-A'mash.

## SŪRA XXIX

- 12/11: خَطِيبَكُمْ - خَطِيبَكُمْ as Ubai.  
 17/16: تَخْلُقُونَ - تَخْلُقُونَ. See also the readings of Ibn az-Zubair and 'Alī.  
 20/19: النَّشْأَةُ - النَّشْأَةُ, the reading given by some from Abū Ja'far.  
 25/24: إِنَّهَا مَوْدَّةٌ بَيْنَكُمْ - مَوْدَّةٌ بَيْنَكُمْ. See also Ibn Mas'ūd's reading.  
 45/44: مَا أَوْحَيْنَا إِلَيْكَ - مَا أَوْحَى إِلَيْكَ.  
 49/48: بَلْ هُوَ - بَلْ هُوَ as Ibn Mas'ūd.  
 55: وَيَقُولُ - وَيَقُولُ as Ubai and Ibn Mas'ūd.

## SŪRA XXXI

- 3/2: هُدًى وَبُشْرَى - هُدًى وَرَحْمَةً as Ibn Mas'ūd.

- 18/17: نُصَاعِرُ - نُصَاعِرُ supporting the Kūfan reading.  
 27/26: مِنْ بَعْدِهِ يَمْدُهُ - يَمْدُهُ omitting مِنْ بَعْدِهِ. See also the readings of Ubai and Ibn Mas'ūd.  
 31/30: يَنْعَمَتِ - يَنْعَمَتِ. So read by Ibn Abī 'Abla and al-A'mash.  
 32/31: كَاظِلًا - كَاظِلًا, as Ubai, al-Jahdārī and Ibn Qais.

## SŪRA XXXII

- 19: جَنَّةٌ - جَنَّةٌ, as Ibn Mas'ūd.  
 24: لَهَا - لَهَا, as Ibn Mas'ūd and al-A'mash.

## SŪRA XXXIII

- 1: اتَّقِ - اتَّقِ, as Ibn Mas'ūd and Abū Rajā'.  
 6: وَأَزْوَاجُهُ أُمَّهَاتُهُمْ - وَأَزْوَاجُهُ أُمَّهَاتُهُمْ. See also Ubai and Ibn Mas'ūd.  
 20: بَادُونَ - بَادُونَ, as Ibn Mas'ūd and Ṭalḥa.  
 22: زَادُوهُمْ - زَادُوهُمْ, as Ubai and Ibn Mas'ūd.  
 26: أَزْرَوْهُمْ - أَزْرَوْهُمْ. See also Ibn Mas'ūd's reading.  
 33: وَأَقْرَرْنَ - وَأَقْرَرْنَ, as Ubai and Abū Nahik.  
 37: مُظْهِرُهُ - مُظْهِرُهُ. So read by Ibn Abī 'Abla.  
 39: إِنَّ الَّذِينَ يَلْفُوا - الَّذِينَ يَلْفُونَ. See also Ibn Mas'ūd.  
 40: وَلَكِنْ نَبِيًّا خَتَمَ - وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ, as Ibn Mas'ūd.  
 50/49: وَالَّتِي هَاجَرْنَ - الَّتِي هَاجَرْنَ, as Ibn Mas'ūd.  
 إِذْ وَهَبْتَ - إِذْ وَهَبْتَ, as Ubai.  
 51: يَرْضَيْنَ كُلَّهُنَّ بِمَا - يَرْضَيْنَ كُلَّهُنَّ بِمَا, as Ibn Mas'ūd and Ibn Qais.  
 56: صَلُّوا عَلَيْهِ كَمَا صَلَّى اللَّهُ عَلَيْهِ - صَلُّوا عَلَيْهِ, as Ṭalḥa. See also Ibn Mas'ūd's reading.  
 69: عَبْدًا لِلَّهِ - عَبْدًا لِلَّهِ, as Ibn Mas'ūd and al-A'mash.

## SŪRA XXXIV

- 1: وَلَهُ الدُّنْيَا وَالْآخِرَةُ - وَلَهُ التَّحَمُّدُ فِي الْآخِرَةِ, as Ṭalḥa, omitting التَّحَمُّدُ فِي. See Ubai.  
 3: عَلَامِ الْغُيُوبِ - عَلَامِ الْغُيُوبِ, as Ubai and Mu'adh.  
 12/11: غَدُوَّتَهَا شَهْرٌ وَرَوْحُهَا - غَدُوَّتَهَا شَهْرٌ وَرَوْحُهَا, as Ubai and Abū 'l-Mutawakkil.  
 14/13: تَبَيَّنَتِ الْإِنْسُ الْآخِرُ - تَبَيَّنَتِ الْآخِرَةُ. See the readings of Ubai and Ibn Mas'ūd.  
 مَا لَيْثُوا حَوْلًا - مَا لَيْثُوا, as Ṭalḥa.  
 17/16: يُجْزَى إِلَّا الْكُفُورُ - يُجْزَى إِلَّا الْكُفُورُ. So read by Ibn as-Samaifa.  
 19/18: بُوعِدَ - بُوعِدَ رَبَّنَا بَعْدَ. So Abū 'Imrān. See also Ubai's reading.  
 37/36: الْفُرْقَةِ - الْفُرْقَةِ with Ibn Mas'ūd, supporting the Kūfan reading.

## SŪRA XXXV

- 2: مُرْسِلٍ لَهَا - مُرْسِلٍ لَهَا, as Ubai and Abū 'Imrān.  
 8/9: أَمِنْ - أَمِنْ. So read also by Ṭalḥa and Abū 'Imrān.  
 12/13: شَرْبُهُ - شَرْبُهُ, as Ubai, Abū Rajā' and Ibn Qais.  
 27/25: مُخْتَلَفَةً - مُخْتَلَفَةً, as Ubai and Ibn Mas'ūd.  
 35/32: أَلَدِي وَرَبَّنَا الْأَرْضَ مِنْ فَضْلِهِ - أَلَدِي أَحَلَّنَا دَارَ الْمَقَامَةِ مِنْ فَضْلِهِ. So Ṭalḥa.  
 37/34: يَذْكُرُ فِيهِ مَنْ أَذْكَرَ - يَذْكُرُ فِيهِ مَنْ تَذَكَّرَ, as Ubai.

## SŪRA XXXVI

- 8/7: فِي آيَاتِهِمْ - فِي آيَاتِهِمْ, as Ibn Mas'ūd and Ibn 'Abbās.  
 29/28: صَبَاحَةً - صَبَاحَةً, as Ubai. Likewise in verses 49 and 53.

31/30: *وَمَنْ أَمْلَكْنَا - كَمْ أَمْلَكْنَا*, as Ibn Mas'ūd.

*مِنْ الْأَمْرِ السَّابِقَةِ - مِنْ الْقُرُونِ*.

31: *لَا يَرْجِعُونَ أَفَلَا تَعْلَمُونَ - لَا يَرْجِعُونَ*, as Ubai.

36: *وَمِمَّا لَا يَأْكُلُونَ - وَمِمَّا لَا يَعْلَمُونَ*, as Ubai.

38: *لَا مُسْتَقَرَّ - لَا مُسْتَقَرَّ*, as Ibn Mas'ūd. See also Ubai's reading.

55: *فَاكِهِينَ - فَكِهِونَ*, as Ibn Mas'ūd and Talḥa.

58: *سَلَامًا - سَلَمًا*, as Ibn Mas'ūd and Ubai.

65: *وَوَكَّلْنَا - وَوَكَّلْنَا*, as Ibn Mas'ūd and Talḥa. See also Ubai.

#### SŪRA XXXVII

10: *وَنَبَّ الْوَيْبَةَ - خَطَفَ الْخَطْفَةَ*. So read by Abū Mijlāz.

11: *عَدَدْنَا - خَلَقْنَا*, as Ibn Mas'ūd.

19: *رَقِيَّةً - زَجْرَةً*.

37/36: *وَصَدَّقَ الْمُرْسَلُونَ - وَصَدَّقَ الْمُرْسَلِينَ*, as Ibn Mas'ūd.

46/45: *بَيْضَاءَ - صَفْرَاءَ*, as Ibn Mas'ūd.

57/55: *رَحْمَةً - رَحْمَةً*, as Ubai and Abū 'l-Mutawakkil.

64/62: *شَجَرَةً ثَابِتَةً - شَجَرَةً تَخْرُجُ*, as Ibn Mas'ūd.

93/91: *صَفَقًا - ضَرْبًا*, as Ibn Mas'ūd and al-Ḥasan.

102/100: *السَّعَى وَأَسْرَى نَفْسِهِ حَزَنًا - السَّعَى*.

102: *مَا أَمَرْتُ بِهِ - مَا تَوَمَّرْتُ*. See Ibn Mas'ūd's reading here.

123: *إِذْ رِيسَ - إِلْيَاسَ*, as Ibn Mas'ūd and al-A'mash.

125: *بَعْلَاءَ - بَعْلَاءَ*.

134: He read the verse *وَوَفَّيْنَاهُ وَآهْلَهُ كَلِمًا إِلَّا عَجُوزًا* as did Talḥa.

164: *لَهَا لَهُ - إِلَّا لَهُ*. See Ibn Mas'ūd's reading.

171: *عَلَى عِبَادِنَا - لِعِبَادِنَا*, as was given from Ibn Mas'ūd.

177: *فَيْسَ - فَيْسَاءَ*, as Ibn Mas'ūd.

180: He added the words — *بِأَذَانِ الْمُرْسَلِينَ لِنَسْتَلْزِمَ*. Some said it was Ibn Mas'ūd's reading and that of Talḥa.

#### SŪRA XXXVIII

6/5: *يَجْشُونَ أَنْ أَصْبِرُوا - أَنْ أَمْشُوا وَأَصْبِرُوا*, as Ibn Mas'ūd.

8/7: *أَمْ أَنْزَلَ - أَمْ أَنْزَلَ*, as Ibn Mas'ūd and Abū Mijlāz.

14/13: *إِنْ كُنْتُمْ لَمَّا - إِنْ كُلُّ إِلَّا*, as Ibn Mas'ūd and Abū 'Imrān.

23/22: *تَسْعُونَ نَجْةً أَنْتَى - تَسْعُونَ نَجْةً*. See Ibn Mas'ūd.

29/28: *لِيَتَذَكَّرُوا - لِيَتَذَكَّرُوا*, as 'Alī and an-Nakha'ī.

39/38: *هَذَا فَا مَنَنْ عَطَاؤُنَا - هَذَا عَطَاؤُنَا فَا مَنَنْ*. So read by Abū 'Imrān and Abū Mijlāz. See also Ibn Mas'ūd's reading.

46: *يَخَالِصْتِهِمْ - يَخَالِصْتِهِمْ*. So read by al-A'mash and Talḥa.

57: *هَذَا فَذُو نُورٍ فَهُوَ لَكُمْ حَيِّمٌ - هَذَا فَلْيَذُو نُورٍ حَيِّمٌ*, as Ibn Mas'ūd.

#### SŪRA XXXIX

3/4: *مَا تَعْبُدُهُمْ - مَا تَعْبُدُهُمْ*, as Ibn Mas'ūd. See also Ubai's reading.

3/5: *كَذَّابٌ - كَذَّابٌ*, as Ibn Mas'ūd and al-A'mash. See also Ubai.

9/12: *يَحْذَرُ عِقَابَ الْآخِرَةِ - يَحْذَرُ الْآخِرَةَ*. So read by Abū Mijlāz.

29/30: *وَرَجُلٌ سَالِيًا - وَرَجُلًا سَلَمًا*. So read also by Abū 'Imrān.

33/34: *وَالَّذِينَ جَاءُوا - وَالَّذِي جَاءَ*. See Ibn Mas'ūd and Ubai.

36/37: *يَكْفَى عِبَادَهُ - يَكْفَى عَبْدَهُ*, as Ibn Mas'ūd. See Ubai's reading.

42/43: *الَّذِي قَضَى - الَّتِي قَضَى*, as Ubai.

*وَيُرْسِلُ الَّتِي لَمْ يَقْضِ عَلَيْهَا - وَيُرْسِلُ الْآخَرَى*. See Ubai's reading.

53/54: *إِنَّهُ يَغْفِرُ الذُّنُوبَ جَمِيعًا لِمَنْ يَشَاءُ - إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا*.

See also Ubai.

60: He read here as Ubai — *فَقَدْ جَاءَهُ آيَاتُنَا فَكَتَبَ بِهَا وَاسْتَكْبَرَ وَكَانَ*.



## SŪRA XL

- 5: بِرَسُولِهَا - بِرَسُولِهِمْ as Ibn Mas'ūd.  
 16: عَلَى اللَّهِ - عَلَيْهِ as Ubai and Ibn Mas'ūd.  
 35/37: قَلْبٍ كُلِّ - قَلْبٍ كُلِّ as Ibn Mas'ūd.

## SŪRA XLI

- 6/5: قُلْ إِنَّمَا - قَالَ إِنَّمَا. So read by al-A'mash and Ibn Waththāb.  
 10/9: وَقَدَّرَ - وَقَسَمَ as Ibn Mas'ūd.  
 21/20: شَهِدْتُمْ - شَهِدْتُمْ as Ubai and Zaid b. 'Alī.  
 22/21: طَسَبْتُمْ - رَعَبْتُمْ as Ibn Mas'ūd and Ibn Qais.  
 28: النَّارُ دَارُ الْخُلْدِ - النَّارُ لَهُمْ فِيهَا دَارُ الْخُلْدِ as Ibn Mas'ūd.  
 30: لَا تَخَافُوا - أَلَّا تَخَافُوا as Ibn Mas'ūd.  
 35: وَمَا يُلْقَاهَا - وَلَا يُلَاقَاهَا. See Ibn Mas'ūd's reading.  
 49: دُعَاءُ الْخَيْرِ - دُعَاءُ الْخَيْرِ as Ibn Mas'ūd.  
 53: وَلَتَرْجِعُنَّ - سَتَرْجِعُنَّ. So read also by Ṭalḥa.

## SŪRA XLII

- 2/1: عَسَى - سَى as Ibn Mas'ūd and Ibn 'Abbās.  
 37/35: كَبِيرٌ - كَبِيرٌ supporting the Kūfan reading. Likewise in LII, 32/33.  
 52: لَتَدْعُوا - لَتَدْعُوا as Ibn Mas'ūd and Ubai.

## SŪRA XLIII

- 18/17: لَا يَنْشَأُ إِلَّا - يَنْشَأُ as Ibn Mas'ūd.  
 19/18: شَهِدْتُمْ - شَهِدْتُمْ.  
 32/31: مَعَالِيَهُمْ - مَعَالِيَهُمْ as Ibn Mas'ūd and Ibn 'Abbās.  
 33/32: مَعَارِجَ - مَعَارِجَ as Ibn Mas'ūd.

- 53: أَسَاوِيرُ - أَسَاوِيرُ as Ubai and Ibn Mas'ūd.  
 75: وَهُمْ فِيهَا - وَهُمْ فِيهَا as Ibn Mas'ūd and Ibn Qais.  
 76: وَمَا ظَلَمُونَا - وَمَا ظَلَمْنَاهُمْ. So read by Abū Ḥaṣīn and Abū 'Imrān.  
 77: يَا مَالٍ - يَا مَالِكَ as Ibn Mas'ūd.  
 85: تُعْشَرُونَ - تُرْجَعُونَ. Also read thus by Ṭalḥa.

## SŪRA XLIV

- 30/29: مِنْ عَذَابٍ - مِنْ عَذَابٍ as Ibn Mas'ūd.  
 48: نُمَّ صَبَاً - وَصَبَاً. So read also by Abū 'l-Mutawakkil.  
 54: أَمَدَدْنَاهُمْ - زَوَّجْنَاهُمْ as Ibn Mas'ūd.  
 54: يَحْجُرُ - يَحْجُرُ also as Ibn Mas'ūd.

## SŪRA XLV

- 6/5: يُؤْمِنُونَ - يُؤْمِنُونَ. So read by Ṭalḥa and Abū Mijlāz.  
 24/23: إِلَّا دَهْرٌ يَبْرُ - إِلَّا الدَّهْرُ as Ubai and Mu'adh.

## SŪRA XLVI

- 4/3: أَرَأَيْتُمْ مَنْ - أَرَأَيْتُمْ مَا as Ibn Mas'ūd.  
 5/4: مِنْ غَيْرِ اللَّهِ - مِنْ دُونِ اللَّهِ as Ubai and Mu'adh.  
 15/14: إِذَا أَسْتَوَى وَبَلَغَ - إِذَا بَلَغَ as Ubai and Ibn Mas'ūd.  
 21/20: مِنْ بَعْدِهِ - مِنْ خَلْفِهِ as Ibn Mas'ūd.  
 24/23: قُلْ بَلْ مَا - بَلْ هُوَ مَا. See the readings of Ubai and Ibn Mas'ūd.  
 33/32: قَادِرٌ - بِقَادِرٍ as Ibn Mas'ūd and Mu'adh.

## SŪRA XLVII

- 11/12: وَلِيٍّ - مَوْلَى as Ibn Mas'ūd.  
 14/15: آمَنَ - آمَنَ. So read by Ṭalḥa also.

17/19: أَنْطَاهُمْ — أَنْطَاهُمْ as Ibn Mas'ūd and al-A'mash.

20/22: فَإِذَا نَزَلَتْ — فَإِذَا نَزَلَتْ. So read by Abū Mijlāz.

مُحَدَّثَةً — مُحَدَّثَةً as Ibn Mas'ūd.

### SŪRA XLVIII

9: يُسَبِّحُوا اللَّهَ — يُسَبِّحُوا اللَّهَ as Ibn Mas'ūd and Ubai.

10: عَهْدَ — عَهْدَ. So read also by Ibn Qais.

فَسَوْفَ يُؤْتِيهِ اللَّهُ — فَسَوْفَ يُؤْتِيهِ

وَفَإِنْ نَطِيعُوا اللَّهَ وَرَسُولَهُ وَتَصَدَّقُوا بِمَا جَاءَكُمْ بِهِ وَتَتَّقُوا — فَإِنْ نَطِيعُوا  
as Ubai. See also Ibn Mas'ūd's reading.

26: أَهْلَهَا وَأَحَقَّ بِهَا — أَهْلَهَا وَأَحَقَّ بِهَا as Ibn Mas'ūd.

27: — He omitted the word.

تَخَافُونَ — تَخَافُونَ as Ibn Mas'ūd.

29: أَثَارٍ — أَثَارٍ as Ibn Mas'ūd and Sa'īd b. Jubair.

### SŪRA XLIX

2: بِأَصْوَانِكُمْ — بِأَصْوَانِكُمْ as Ibn Mas'ūd.

بِالْقَوْلِ فَتَحَبَّطَ — بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَنْ تَحْبَطَ  
the rest, as did Abū Mijlāz. See the readings of Ubai and  
Ibn Mas'ūd.

4: أَكْثَرُهُمْ بَنُو تَيْمٍ — أَكْثَرُهُمْ. See also Ubai.

9: فَأَعْلَوْا فَخَلُّوا — فَأَعْلَوْا فَخَلُّوا as Ibn Mas'ūd.

10: أَخَوَانِكُمْ — أَخَوَانِكُمْ as Ibn Mas'ūd.

تَرْشُدُونَ — تَرْشُدُونَ. So read also by Ṭalḥa.

11: عَسَى — عَسَى as Ubai and Ibn Mas'ūd.

عَسَى أَنْ يَكُنَّ — عَسَى أَنْ يَكُنَّ as Ibn Mas'ūd.

12: تَتَنَبَّزُوا — تَتَنَبَّزُوا. So read by Ṭalḥa and Mu'adh.

يَغْتَابُوا — يَغْتَابُوا. So read also by al-A'mash.

17: إِنْ أَسْلَمُوا — إِنْ أَسْلَمُوا as Ibn Mas'ūd.

إِذْ هَدَّكُمْ — إِنْ هَدَّكُمْ as Ibn Mas'ūd.

### SŪRA L

19/18: أَلَمْ يَحْقِرْ بِالْمَوْتِ — أَلَمْ يَحْقِرْ بِالْمَوْتِ as Ibn Mas'ūd.

### SŪRA LI

16: أَخَذِينَ — أَخَذِينَ as Ubai and Ibn Abī 'Abla.

22: رَزَقَكُمْ — رَزَقَكُمْ as Ibn Mas'ūd and Ubai.

46: وَفِي قَوْمٍ — وَفِي قَوْمٍ as Ibn Mas'ūd.

### SŪRA LII

20: يُحَوِّرُ — يُحَوِّرُ as Ibn Mas'ūd.

45: يَلْقُوا — يَلْقُوا. So read by Ibn Abī 'Abla and others.

### SŪRA LIII

9: قَابَ قَوْسَيْنِ — قَابَ قَوْسَيْنِ as Zaid b. 'Alī.

23: وَلَقَدْ جَاءَكُمْ مِنْ رَبِّكُمْ — وَلَقَدْ جَاءَكُمْ. So read by Ṭalḥa also.

50/51: عَادَ الْأُولَى — عَادَ الْأُولَى as Ubai and Ibn Mas'ūd.

58: لَهَا مِمَّا يَدْعُونَ مِنْ دُونِ اللَّهِ — لَهَا مِنْ دُونِ اللَّهِ. See Ṭalḥa's  
reading.

### SŪRA LIV

7: خُشَعًا — خُشَعًا. See also the readings of Ubai and Ibn Mas'ūd.

12: أَلْبَابًا — أَلْبَابًا as al-Ḥasan and Abū 'l-Āliya. See Ubai.

20: عَجَبًا — عَجَبًا. See the readings of Ibn Mas'ūd and Ubai.

35: لِمَنْ شَكَرَ لِي — مَنْ شَكَرَ as read by Ṭalḥa, after which he added a verse وَلَقَدْ وَفَّيْنَا أَهْلَهُ كُلَّهُمْ إِيَّاهُ إِلَّا عَجُوزًا فِي الْغَدِيرِ as did Ṭalḥa also.

48: إِلَى النَّارِ — فِي النَّارِ as Ibn Mas'ūd.

## SŪRA LV

7/6: وَخَفَضَ — وَوَضَعَ as Ibn Mas'ūd.

8/7: لَا — لَأ as Ibn Mas'ūd and Ibn Abī 'Abla.

9/8: أَلْوَزَنَ — أَلَلَّسَانَ which was given by some from Ibn Mas'ūd.

27: ذِي — ذُو as Ubai and Ibn Mas'ūd.

35: شَوَاطِلًا مِنْ نَارٍ وَنُحَاسًا — شَوَاطِلَ مِنْ نَارٍ وَنُحَاسٍ as Zaid b. 'Alī.

43, 44: He read here بِهَا تَكْدِرَانِ تَصْلِيَانِهَا لَا تَمُوتَانِ فِيهَا وَلَا تَحْيَاانِ as did Ṭalḥa. See 43, 44: He read here بِهَا تَكْدِرَانِ تَصْلِيَانِهَا لَا تَمُوتَانِ فِيهَا وَلَا تَحْيَاانِ as did Ṭalḥa. See Ibn Mas'ūd.

60: إِلَّا الْإِحْسَانُ — إِلَّا الْإِحْسَانُ. So read by Abū Ḥaṣīn.

## SŪRA LVI

10: He read here the Shī'a reading given from Ibn Mas'ūd and Ubai وَالسَّابِقُونَ بِالْإِيمَانِ بِالنَّبِيِّ (عَلَيْهِ السَّلَام) فَهُمْ عَلَى وَدَرَّتِهِ — Ubai الَّذِينَ أَصْطَفَاهُمْ اللَّهُ مِنْ أَصْحَابِهِ وَجَعَلَهُمُ الْمَوَالِي عَلَى غَيْرِهِمْ أُولَئِكَ هُمُ الْفَائِزُونَ الَّذِينَ يَرْتُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ.

12: جَنَّةٍ — جَنَّةٍ as Ubai and Ṭalḥa.

50: Between this and v 51 he added كَلَّا إِنْ نَحْنُ إِلَّا مُكْدِرُونَ as did Ṭalḥa.

52: مِنْ شَجَرَةٍ — مِنْ شَجَرَةٍ as Ibn Mas'ūd and Abū Mijlāz.

## SŪRA LVII

10: قَبْلَ — قَبْلَ as Ibn Mas'ūd and Zaid b. 'Alī.

13: مِنْ تَلْقَافِهِ — مِنْ قَبْلِهِ as Ibn Mas'ūd and Abū Mijlāz.

16/15: مَا أَنْزَلَ — مَا أَنْزَلَ as Ibn Mas'ūd and al-A'mash.

23: أَوْ تَنْتُمْ — أَوْ تَنْتُمْ as Ibn Mas'ūd and Ubai.

24: هُوَ الْغَنَى — He omitted هُوَ as did the Meccan and Syrian Codices.

## SŪRA LVIII

1: قَدْ يَسْمَعُ اللَّهُ أَقْوَالَ الَّتِي تُحَاوِرُكَ — قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَدِّدُكَ.

So Abū Mijlāz. See also the reading of Ibn Mas'ūd.

2: يَنْظَاهِرُونَ — يَنْظَاهِرُونَ. So read by Ibn Qais. See also Ubai's reading.

بِأَمْهَاتِهِمْ — بِأَمْهَاتِهِمْ. It was the reading of Ibn Mas'ūd and Abū Mijlāz.

7/8: إِلَّا اللَّهُ رَابِعُهُمْ وَلَا أَرْبَعَةٌ — إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٌ إِلَّا هُوَ سَادِسُهُمْ. See also the reading of Ibn Mas'ūd.

8/9: وَيَسْتَحُونَ — وَيَسْتَحُونَ. See the readings of Ubai and Ibn Mas'ūd.

22: عَشِيرَتِهِمْ — عَشِيرَتِهِمْ. So read by Abū 'Imrān and Ibn Qais.

## SŪRA LIX

5: قَوْمًا — قَوْمًا as Ibn Mas'ūd and Zaid b. 'Alī.

عَلَى أَصُولِهِ إِلَّا يَأْذِنُ اللَّهُ — عَلَى أَصُولِهَا فَيَأْذِنُ اللَّهُ. So read by Abū Mijlāz.

7: كَلَّا — كَلَّا as Ibn Mas'ūd and Ṭalḥa.

9: وَيُضِيقُونَ — وَيُضِيقُونَ. So read by Ṭalḥa and Abū Mijlāz.

10: غَمْرًا — غَمْرًا see Ibn Mas'ūd and Ubai.

## SŪRA LX

- 10: لَا يَحْلِلْنَ لَهُمْ - لَا هُنَّ حِلٌّ لَهُمْ.  
 11: وَإِنْ فَانَكُمْ أَحَدٌ - وَإِنْ فَانَكُمْ شَيْءٌ as Ibn Mas'ūd.

## SŪRA LXI

- 14: He read the end of this verse: - فَانصَرْنَا الَّذِينَ آمَنُوا بِفِتْنَاهُمْ  
 مَعَ آتِينَ عَمْرٍ - نَبِيِّنَّ عَلَى عَدُوِّنَا. A Shī'a reading.

## SŪRA LXII

- 5: الْحَمَارِ - الْحَمَارِ as Ibn Mas'ūd.  
 8: فَانَّهُ - He omitted the word, as did Ibn Mas'ūd.  
 11: لَهُمْ أَوْ نَجَارَةٌ - نَجْرَةٌ أَوْ لَهُمْ  
 إِلَيْهَا - إِلَيْهَا as Ibn Mas'ūd.

## SŪRA LXIII

- 10: فَاصْدَقْ - فَاصْدَقْ as Ubai and Ibn Mas'ūd.  
 وَكُنْ - وَكُنْ as Ubai and Ibn Mas'ūd.

## SŪRA LXIV

- 11: يَهْدِ قَلْبَهُ - يَهْدِ قَلْبَهُ. So read also by Abū's-Sammāl.

## SŪRA LXV

- 1: لِقَبْلِ عَذَابِنَّ - لِقَبْلِ عَذَابِنَّ as Ubai.  
 إِلَّا أَنْ يَنْجُسْنَ - إِلَّا أَنْ يَأْتِينَ بِفَحْشَةٍ مُبِينَةٍ  
 See Ibn Mas'ūd's reading here.  
 2: أَجَاهُنَّ - أَجَاهُنَّ. So Talḥa.  
 7: قَدَّرَ عَلَيْهِ رِزْقَهُ - قَدَّرَ عَلَيْهِ رِزْقَهُ which was given by some from Ubai.

## SŪRA LXVI

- 3: عَرَفَ بَعْضُهُ - عَرَفَ بَعْضُهُ as Ibn Mas'ūd and Ubai.

## SŪRA LXVIII

- 19: طَائِفٌ - طَائِفٌ as Ibn Mas'ūd.  
 24: أَنْ لَا - أَنْ لَا as Ibn Mas'ūd.  
 32: أَنْ يُبَدِّلَنَا - أَنْ يُبَدِّلَنَا as was also read by Talḥa.

## SŪRA LXIX

- 9: مَنْ بَعْدَهُ - مَنْ بَعْدَهُ. See also Ubai and Ibn Mas'ūd here.  
 11: طَغَى - طَغَى as Zaid b. 'Alī.  
 44: عَلَيْكَ - عَلَيْكَ.

## SŪRA LXX

- 17: مَنْ أَعْرَضَ عَنْ ذِكْرِ رَبِّهِ وَتَوَلَّى - مَنْ أَدْبَرَ وَتَوَلَّى. See also Ibn  
 Mas'ūd's reading.  
 40: الْمَشْرِقِ وَالْمَغْرِبِ - الْمَشْرِقِ وَالْمَغْرِبِ as Ubai.

## SŪRA LXXI

- 1: أَنْذِرْ - أَنْذِرْ as Ibn Mas'ūd and Ibn Abī 'Abīla.  
 15/14: طَبَاقًا - طَبَاقًا as Ibn Mas'ūd and Abū Ḥaṣīn.  
 23: يَغُوثٌ وَيَعُوقٌ - يَغُوثٌ وَيَعُوقٌ. So read by al-A'mash also.  
 25: خَطَايَاهُمْ - خَطَايَاهُمْ.  
 28/29: وَلَوْلَا الَّذِي - وَلَوْلَا الَّذِي as Ibn Mas'ūd and Zaid b. 'Alī.

## SŪRA LXXII

- 1: وَحَى - وَحَى as Ibn Mas'ūd, Mu'ādh and others.  
 He also omitted the قُلْ before the وَحَى.  
 2: يَهْدِي - يَهْدِي. So read also by Talḥa.  
 13: فَلَا يَخَفُ - فَلَا يَخَفُ as Ibn Mas'ūd.  
 23/24: رِسَالَتِهِ - رِسَالَتِهِ (sing.). So al-A'mash.  
 28: أَحَاطَ - أَحَاطَ as Ubai and Ibn Abī 'Ablā.

SŪRA LXXIII

9: الْمَشَارِقِ وَالْمَغَارِبِ — الْمَشْرِقِ وَالْمَغْرِبِ as Ubai, Ibn 'Abbās  
and Zaid b. 'Alī.

SŪRA LXXIV

6: أَنْ تَسْتَكْثِرَ - تَسْتَكْثِرُ as Ibn Mas'ūd and Ubai.

## SŪRA LXXV

9: *بَيْنَ الشَّمْسِ وَالْقَمَرِ - الشَّمْسُ وَالْقَمَرُ* as Ibn Mas'ūd and Ibn Abī 'Ablā.

SŪRA LXXVI

14: وَدَانِيَا - وَدَانِيَا, as Ibn Mas'ūd. See also Ubai's reading.

30: <sup>E</sup>أَنْ يَشَاءَ — مَا شَاءَ. See also Ibn Mas'ūd.

31: وَالْظَّالِمِينَ - وَالْكَافِرِينَ as Ubai. See also Ibn Mas'ūd.

SŪRA LXXVII

6: 6<sup>o</sup> 1 — 2. So read by Qatāda also.

قُسُطٌ - فُرُجٌ : 9

41: فِي ظَلَّل - فِي ظَلَّل. So read by Ṭalḥa and al-Aʿmash.

## SŪRA LXXVIII

6:  —  as Ubai and Mujahid.

14: بِالْمَعْصَرَاتِ ..... الْمَعْصَرَاتِ as was given by some authorities  
from Ubai.

35: لَا تَسْمَعُ - لَا يَسْمَعُونَ. So read by Ṭalḥa also.

## SŪRA LXXIX

13: رُفِيَّةٌ - زَجْرَةٌ as in XXXVII, 19. So read by Ubai also.

36: رَأَى - پیرى as Ibn Mas'ūd.

SŪRA LXXXV

15: ذِي - ذُو. So read by Mu'adh and many others.

SŪRA LXXXVI

6: مَدْفُوقٌ — دَافِقٌ as Ubai and Ibn Qais.

SŪRA LXXXVIII

16: مَبْثُوثَةٌ مُتَكِّمِينَ فِيهَا نَاعِمِينَ — مَبْثُوثَةٌ. So Talha. See Sa'id b. Jubair.

SŪRA LXXXIX

29: فَادْخُلِي — فَلْيَجِيْ as Ubai, Ibn Qais and Abū Imrān.

## SŪRA XC

11, 12: He had here the strange confusion *مَا أَذْرَاكَ* حَامِلَةً, which is also given from Abū 'l-Mutawakkil and Abū 'Imrān.

SŪRA XCI

14: فَدَلَّمْ - فَدَلَّمْ. So read by Sa'id b. Jubair.

SŪRA XCII

14: تَكَلَّفَى — تَكَلَّفَى, as Ibn Mas'ūd and Ṭalḥa.

SŪRA XCIII

8: عَدِيًّا — عَائِلًا as Ibn Mas'ūd and Abū Hasīn. See also Ubai.

9: تَكْمَرٌ — تَقْمَرٌ as Ibn Mas'ūd and Nakha'ī.

SŪRA XCIV

2: وَوَضَعْنَا - وَحَطْنَا as Ubai. See also Ibn Mas'ūd's reading.

وَقُرْكَ - وَزَرَكَ as Ibn Mas'ūd and Abū Mijlāz.

## SŪRA XCV

- 2: سِينًا — as Ibn Mas'ūd and Ṭalḥa.  
 5: سَفِيلِينَ — as Ubai and Ibn Mas'ūd.

## SŪRA XCVI

- 15: لَسَفَعًا — لَسَفَعَنَ. See also Ibn Mas'ūd.  
 17: نَادِيَهُ — إِلَى نَادِيِهِ as Ibn Mas'ūd.

## SŪRA XCVIII

- 1: He read مَا كَانَ الْمُشْرِكُونَ وَأَهْلُ الْكِتَابِ مُشْرِكِينَ as was given  
 by some from Ubai. See also Ibn Mas'ūd's reading.  
 5/4: إِلَّا أَنْ يَعْبُدُوا — إِلَّا لِيَعْبُدُوا. See also Ibn Mas'ūd.

## SŪRA XCIX

- 4: يُنَبِّئُ — تُحَدِّثُ. See also Ibn Mas'ūd and Sa'īd b. Jubair.

## SŪRA C

- 9: إِذَا نُجِثَ مَا فِي الْقُبُورِ — إِذَا بُعِثَ مَا فِي الْقُبُورِ. See also Ubai's  
 reading.  
 11: إِنَّهُمْ يَوْمَئِذٍ خَيْرٌ — إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ خَيْرٌ as Abū Mijlāz.

## SŪRA CI

- 5/4: كَالصُّوفِ — كَالْعَيْنِ as Ibn Mas'ūd.

## SŪRA CII

- 1: His reading was — إِنَّ الْإِنْسَانَ لَفِي خَسْرٍ \* وَتَوَائِبِ الدَّهْرِ \* إِعْصَارًا أَعْصَرَ بَعْدَ عَصْرِ \*  
 وَدَهْرًا بَعْدَ دَهْرٍ \* إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَاتَّقُوا اللَّهَ أُولَئِكَ هُمُ الْمُتَّقُونَ \*  
 وَاتَّقُوا اللَّهَ أُولَئِكَ هُمُ الْمُتَّقُونَ \*  
 وَاتَّقُوا اللَّهَ أُولَئِكَ هُمُ الْمُتَّقُونَ \*  
 وَاتَّقُوا اللَّهَ أُولَئِكَ هُمُ الْمُتَّقُونَ \*

## SŪRA CIV

- 1: لِكُلِّ هَمْزَةٍ لَمْزَةٍ — لِكُلِّ هَمْزَةٍ لَمْزَةٍ as Ibn Mas'ūd and al-A'mash.  
 9: بِعَمَدٍ — فِي عَمَدٍ as Ibn Mas'ūd, Ṭalḥa and al-A'mash.

## SŪRA CVI

- 1: لَيْثَلَفَ قُرَيْشٌ — لَا يَلْفُ قُرَيْشٌ.  
 2: إِيْلَهُمْ — إِلَيْهِمْ.

## SŪRA CVII

- 1: أَرَأَيْتَ — أَرَأَيْتَكَ as Ubai and Ibn Mas'ūd.  
 3: يَحْضُونَ — يَحْضُونَ (?)

## SŪRA CIX

- 1: قُلْ لِلْكَافِرِينَ — قُلْ يَا أَيُّهَا الْكَافِرُونَ as Ubai, though some said he  
 read as Ibn Mas'ūd قُلْ لِلَّذِينَ كَفَرُوا, without the قُلْ.  
 6: دِينِي — دِينِ supporting the reading of Ya'qūb.

## SŪRA CXI

- 1: وَقَدْ تَبَّ — وَتَبَّ as Ubai and Ibn Mas'ūd.

## SŪRA CXII

- 1: قُلْ هُوَ اللَّهُ الْوَاحِدُ — قُلْ هُوَ اللَّهُ أَحَدٌ as Ibn Mas'ūd, without the قُلْ.

# CODEX OF AL-A'MASH † 148

A secondary Codex representing the Kūfan tradition as to text and clearly based on the Codex of Ibn Mas'ūd, though mixed with other elements derived from a variety of sources.

Sulaimān b. Mihrān al-A'mash was famous among the Kūfan Readers and won a place among the Fourteen<sup>1)</sup>. He is quoted as an authority for Ibn Mas'ūd, Anas and Mujāhid, and was a pupil of an-Nakha'ī († 95), Zirr b. Ḥubaish († 82), and Abū 'l-Āliya († 96) all of whom were noted for their uncanonical readings. He was known to follow the readings of Ibn Mas'ūd<sup>2)</sup> but was independent in his *ikhtiyār*. That he had a Codex of his own is known to us only from its being listed in Ibn Abī Dāwūd, p. 91.

1) *Nashr* I, 8 places him in the second group of Kūfan Readers. For his connections see Ibn al-Jazarī, *Tabaqāt* I, 315.

2) Ibn al-Jazarī, *Tabaqāt* I, 262.

## SURA I

6/5: *الْزَّارِطُ* — *الْصَّرَاطُ* 6/5 and so throughout the Qur'ān.

## SURA II

36/34: *فَأَرْزَلْنَاهَا* — *فَوَسَّوَسَ لَهَا* as Ibn Mas'ūd.

40/38: *إِسْرَافِيلَ* — *إِسْرَافِيلَ* and so throughout the Qur'ān.

*نَعْمَتِي* — *نَعْمَةٍ*. So read by Ibn Muḥaiṣin.

58/55: *يَغْفِرْ لَكُمْ أَسْخَطَكُمْ* — *يَغْفِرْ لَكُمْ خَطِيئَتَكُمْ*.

61/58: *مِصْرًا* — *مِصْرَ* as Ibn Mas'ūd and Ubai.

70/65: *تَشَابَهَ* — *مُتَشَابِهَةٌ* or some said he read *مُتَشَابَهٌ* as Ibn Mas'ūd.

74/69: *يَتَشَفَّقُ* — *يَشْفَقُ*.

75/70: *كَلِمَ* — *كَلَامَ* as Abū Ḥaṣīn.

83/77: *نُمُ تَوَلَّوْا* — *نُمُ تَوَلَّيْتُمْ* as Ibn Mas'ūd.

85/79: *وَأَن يُوْخَذُوا تَفْدُوهُمْ* — *وَأَن يَأْتُوْكُمْ أَسَارَى تَفْدُوهُمْ* as Ibn Mas'ūd.

97: 98/91: 92: *جِبْرِيلَ* and *مِيكَالَ* — *جِبْرِيلَ* and *مِيكَائِيلَ* (but others said *مِيكَائِيلَ*).

102/96: *بِضَارِي* — *بِضَارِيْنَ* as al-Ḥasan, with omission of the *بِ*.

See Ibn Mas'ūd.

105/99: *وَلَا الْمَشْرِكُونَ* — *وَلَا الْمُشْرِكِينَ* as Ibn Mas'ūd and Abū 'l-Āliya.

196/100: *مَا نُنْشِئُكَ مِنْ* — *مَا نَنْسَخُ مِنْ آيَةٍ أَوْ نُنْشِئُهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا*. So Ibn Mas'ūd.

115/109: *وَلِلَّهِ الْمَشَارِقُ وَالْمَغَارِبُ* — *وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ*.

124/118: *الظَّالِمِينَ* — *الظَّالِمُونَ*, as Ibn 'Abbās, Ibn Mas'ūd, Qatāda and ash-Sha'bī.

- 125/119: مَثَابَةٌ — مَثَابَاتٍ as Talha.  
 177/172: لَا تَحْسِبَنَّ الْبِرَّ أَنْ الْبِرَّ — كَيْسَ الْبِرِّ as Ibn Mas'ūd, or  
 وَالصَّابِرُونَ — وَالصَّابِرِينَ as al-Ḥasan, al-Jahdārī and 'Ikrima.  
 187/183: وَابْعَثُوا — وَابْعَثُوا though some say he read  
 الْمَسْجِدِ — الْمَسْجِدِ as Mujāhid and ash-Sha'bī.  
 191/187: قَتَلُوكُمْ and يَقْتُلُوكُمْ and قَتَلُوكُمْ — قَتَلُوكُمْ and يَقْتُلُوكُمْ and يَقْتُلُوكُمْ  
 as Ḥamza.  
 197/193: رَفِثَ — رُفُوثٍ as Ibn Mas'ūd.  
 202/198: كَسَبُوا — كَسَبُوا as Ibn 'Abbās and Ibn Mas'ūd.  
 214/210: وَيَقُولُ — حَتَّى يَقُولَ.  
 217/214: عَنْ قِتَالٍ — قِتَالٍ as Ibn Mas'ūd, 'Ikrima and Ibn 'Abbās.  
 236/237: مِنْ قَبْلِ أَنْ — مَا أَمَّ.  
 249/250: قَلِيلًا — قَلِيلٌ as Ibn Mas'ūd and Ubai.  
 255/256: الْقِيَامُ — الْقِيَامُ as 'Umar, Ibn Mas'ūd and 'Alqama. So in III, 1.  
 259/261: قِيلَ أَعْلَمَ — قَالَ أَعْلَمَ as Ibn Mas'ūd, Ubai and Ibn Abī 'Abī.  
 269/272: وَمَنْ يُؤْتِهِ اللَّهُ — وَمَنْ يُؤْتِهِ اللَّهُ or some gave it merely  
 280: وَإِنْ كَانَ مُعْسِرًا — وَإِنْ كَانَ ذُو عُسْرَةٍ as Ubai.  
 284: بَغْفِرَ — بَغْفِرَ as Talha, Ibn Mas'ūd and Khallād.  
 285: وَكُنَيْهِ — وَكُنَيْهِ as Ḥamza and al-Kisā'ī.

## SŪRA III

- 21/20: وَقَاتِلُوا الَّذِينَ — وَقَاتِلُوا الَّذِينَ as Ibn Mas'ūd.  
 91/85: ذَهَبَ — ذَهَبًا.  
 143/137: تَلْفُوهُ — تَلْفُوهُ as Mu'adh and az-Zuhri.  
 146/140: وَكَأَيِّ — وَكَأَيِّ. So read by Ibn Muḥaiṣin and al-Ashhab.  
 180/175: هُوَ خَيْرًا — هُوَ خَيْرًا omitting هُوَ.

## SŪRA IV

- 1: وَلَا أَرْحَامَ — وَلَا أَرْحَامَ as Ibn Mas'ūd.  
 31/35: كَبِيرٌ — كَبِيرٌ as Mujāhid, Sa'īd b. Jubair and Abū 'I-Āliya.  
 43/46: سَكْرَى — سَكْرَى as Ibn Mas'ūd, Sa'īd b. Jubair and others.  
 104/105: يَلْمُونَ — نَالَمُونَ as Abū Ḥaṣin and Ibn Mu'tamar.  
 122/121: أَرْدَقُ — أَرْدَقُ as Ḥamza, al-Kisā'ī and Khalaf.  
 128/127: أَنْ يُصْلِحَا — أَنْ يُصْلِحَا as Ibn Mas'ūd.  
 154/153: نَعْتَدُوا — نَعْتَدُوا which some gave from Ubai.

## SŪRA V

- 2: آخِيَ الْيَتِيمِ الْحَرَامِ — آخِيَ الْيَتِيمِ الْحَرَامِ as Ibn Mas'ūd.  
 13/16: قَسِيَةً — قَسِيَةً as Ḥamza and al-Kisā'ī.  
 خَائِنَةٍ — خَائِنَةٍ as Abū Nahik and Abū Rajā'.  
 89/91: عَقَدْتِ — عَقَدْتِ. See also Ibn Mas'ūd's reading. It involves  
 الْأَبْنَانِ.  
 114: نَكُونُ — نَكُونُ as Ibn Mas'ūd, or some said he read  
 115: سَأُنْزِلُهَا — إِنْ مَرَّ لَهَا as Ibn Mas'ūd and Talha.  
 119: يَوْمٌ — يَوْمٌ.

## SŪRA VI

- 23: وَمَا كَانَ — وَمَا كَانَ as Ibn Mas'ūd and Ubai.  
 57: يَفْضِي بِالْحَقِّ — يَفْضِي بِالْحَقِّ as Ibn Mas'ūd, Ubai and Talha.  
 61: يَتَوَفَّاهُ — يَتَوَفَّاهُ as Ibn Mas'ūd, though some said he  
 read تَوَفَّاهُ.  
 71/70: أَسْمَهُوهُ الشَّيْطَانُ — أَسْمَهُوهُ الشَّيْطَانُ as Ibn Mas'ūd and Ubai.  
 94: نَنْطَعُ مَا — نَنْطَعُ مَا as Ibn Mas'ūd and Mujāhid.  
 105: دَرَسَتْ — دَرَسَتْ as Ibn Mas'ūd, Ibn 'Abbās and Talha.



- 111: قُبُلًا — قَبِيلًا as Ubai and Ibn Mas'ūd.  
 112: أَلْمَحِينِ وَالْإِنْسِ — الْإِنْسِ وَالْمَحِينِ.  
 125: يَصْعَدُ — يَصْعَدُ as Ibn Mas'ūd, Abū Nahik and Ṭalḥa.  
 138/139: رَحْمَةً — رَحْمَةً as Ubai, Ibn az-Zubair and Ibn Mas'ūd.  
 139/140: خَالِصَةً — خَالِصَةً as Ibn Mas'ūd and Ibn 'Abbās.  
 153/154: وَأَنَّ هَذَا — وَأَنَّ هَذَا as Ibn Mas'ūd and Ubai.

## SŪRA VII

- 26/25: ذَلِكَ خَيْرٌ — ذَلِكَ خَيْرٌ without ذَلِكَ, as Ibn Mas'ūd and Ubai.  
 38/36: إِذَا تَدَارَكُوا — إِذَا تَدَارَكُوا as Ubai, Ibn Mas'ūd and Abū Razīn.  
 47/45: صُرِفَتْ — قُلِبَتْ as Ibn Mas'ūd and Sālim.  
 55/53: خَفِيفَةً — خَفِيفَةً.  
 93/91: إِيْسَى — إِيْسَى, as Yahyā b. Waththāb, Ṭalḥa and Abū Nahik.  
 105/103: عَلَى أَنْ — بَأَنَّ or بَأَنَّ, both of which are given from Ibn Mas'ūd.  
 127/124: وَقَدْ تَرَكَكَ — وَقَدْ تَرَكَكَ. See also the readings of Ibn Mas'ūd and Ubai.  
 158: كَلِمَاتِهِ — كَلِمَاتِهِ.  
 160: رَزَقْتُمْ — رَزَقْتُمْ. So read by 'Isā al-Hamdānī.  
 170/169: يَسْكُونُ — يَسْكُونُ as Ibn Mas'ūd.

## SŪRA VIII

- 59/61: يَحْسَبُ — يَحْسَبُ or يَحْسَبُ. See also Ibn Mas'ūd's reading.  
 70/71: يُشْكِكُمْ — يُشْكِكُمْ.

## SŪRA IX

- 38: أَتَأْتِلُمْ — أَتَأْتِلُمْ as Ibn Mas'ūd and Abū Ḥaṣin.  
 54: نَفَقَاتِهِمْ — نَفَقَاتِهِمْ as Zaid b. 'Alī and Abū's-Sammāl.

- 57: يَجْهَرُونَ — يَجْهَرُونَ. So read by Anas b. Mālīk.  
 107/108: لِمَنْ حَارَبُوا — لِمَنْ حَارَبُوا as Ibn Mas'ūd, or some said لِلَّذِينَ حَارَبُوا.  
 108/109: يَطْهَرُوا — يَطْهَرُوا as Ṭalḥa.  
 111/112: رِيَّاحِيَّةً — رِيَّاحِيَّةً as 'Umar.  
 112/113: أَلَتَائِيْنِ — أَلَتَائِيْنِ and the following words also in *naṣb* as Ibn Mas'ūd.  
 118/119: أَلْمُخْلِفِينَ — أَلْمُخْلِفِينَ. So read by 'Alī.  
 126/127: لَا تَرَى — لَا تَرَى or some said he read لَا تَرَى as Ibn Mas'ūd and Ubai.

## SŪRA X

- مَا هَذَا إِلَّا سَاحِرٌ — إِنَّ هَذَا لَسَاحِرٌ: 2.  
 11/12: أَلْقَضَيْنَا إِلَيْهِمْ أَجَلَهُمْ — أَلْقَضَيْنَا إِلَيْهِمْ أَجَلَهُمْ as Ibn Mas'ūd and Ibn Muḥaiṣin.  
 16/17: لَا تَذَرْتُمْكُمْ — لَا تَذَرْتُمْكُمْ as Ibn Mas'ūd and Shahr b. Ḥawshab.  
 24/25: وَتَزَيَّنْتَ — وَتَزَيَّنْتَ as Ibn Mas'ūd and Ubai.  
 53/54: أَلْأَحَقُّ — أَلْأَحَقُّ.  
 76/77: لَسَاحِرٌ — لَسَاحِرٌ as Mujāhid and Sa'īd b. Jubair.  
 79/80: سَحَابٍ — سَحَابٍ as Ḥamza, al-Kisā'ī and other Kūfans.  
 81: السَّحَرُ — السَّحَرُ as Ubai and Ibn Mas'ūd.  
 100: الرَّجَزُ — الرَّجَزُ.

## SŪRA XI

- 28/30: فَعِيتَ — فَعِيتَ as Ibn Waththāb.  
 69/72: سَلَامٌ — سَلَامٌ, and so also for the following سَلَامٌ.  
 72/75: شَيْخًا — شَيْخًا as Ibn Mas'ūd and Ubai.

105/107: يَأْتُونَ - يَأْتِ as Ibn Mas'ūd.

111/113: وَإِنْ كُلُّ لَهَا - وَإِنْ كُلُّ لَهَا as Ubai and Ibn Mas'ūd, but some said إِلَّا for لَهَا.

## SŪRA XII

11: لَا تَأْتِنَا - لَا تَأْتِنَا as Ubai and Ṭalḥa, but some said تَبِينَا

like Ibn Waththāb and Abū Razīn.

31: حَاشَا لِلَّهِ - حَاشَى لِلَّهِ. So read by Mu'adh and Abū Nahīk.

64: خَيْرَ حَافِظٍ - خَيْرَ حَافِظٍ as Ubai and Abū 'l-Mutawakkil.

68: مِمَّا - لِمَا.

## SŪRA XIV

4: يَلْسَنٍ - يَلْسَنٍ as Abū's-Sammāl, Abū 'l-Jawzā' and Abū Imrān.

## SŪRA XV

6: أَلْقَى - أَلْقَى. So read by Ibn Dharr and Abū Ḥaṣīn.

21: تَرْلَهُ - تَرْلَهُ.

55: الْقَنِطِينِ - الْقَنِطِينِ as al-Ḥasan, Ṭalḥa and Ibn Waththāb.

72: سَكْرِمَ - سَكْرِمَ.

86: الْخَالِقِ - الْخَالِقِ as Ubai, Ibn as-Samaifa' and al-Jahdārī.

## SŪRA XVI

3: تَعَالَى - تَعَالَى.

19: يَعْلَمُ الَّذِي تُبْذُونَ وَمَا تَكْتُمُونَ وَالَّذِينَ - يَعْلَمُ مَا تُسْرُونَ وَمَا تُكْتُمُونَ as Ibn Mas'ūd.

59/61: عَلَى سُوءٍ - عَلَى هُونٍ.

## SŪRA XVII

44/46: تُسَبِّحُ - تُسَبِّحُ as Ibn Mas'ūd and Ṭalḥa.

85/87: أُوتُوا - أُوتِيتُمْ as Ibn Mas'ūd.

## SŪRA XVIII

28/27: تُعَدِّ عَيْنَيْكَ - تُعَدِّ عَيْنَاكَ. So read by al-Ḥasan and 'Isā ath-

Thaqafi. Ibn Mas'ūd also read عَيْنِكَ.

53/51: مُلَاقُوهَا - مُلَاقُوهَا as Ibn Mas'ūd and Ṭalḥa.

77/76: يُنْقَضُ - يُنْقَضُ as Ibn Mas'ūd, though some said simply يُنْقَضُ.

97/96: أَسْتَطَاعُوا - أَسْتَطَاعُوا.

109: مَدَدًا and مَدَدًا - مَدَدًا and مَدَدًا as Ibn Mas'ūd and Ibn 'Abbās.

## SŪRA XIX

9/10: خَلَقْتِكَ - خَلَقْنَاكَ the reading of Ḥamza and al-Kisā'ī.

34/35: قِيلَ اللَّهُ آمَنُ - قِيلَ اللَّهُ آمَنُ, though some said he read قِيلَ اللَّهُ آمَنُ.

61/62: جَنَّةٍ - جَنَّةٍ. So read by Ibn as-Samaifa' and Ibn Mas'ūd.

63/64: نُورُهَا - نُورُهَا.

## SŪRA XX

13: إِنَّا اخْتَرْنَاكَ - إِنَّا اخْتَرْنَاكَ. So Ḥamza, Khalaf, Ṭalḥa and

Ibn Abī Lailā.

34, 35: نُسَبِّحُكَ كَثِيرًا وَنَذْكُرُكَ كَثِيرًا إِنَّكَ كُنْتَ كَثِيرًا إِنَّكَ كُنْتَ.

63/66: هَذَيْنِ - هَذَيْنِ. So Abū 'Amr and al-Yazīdī.

69/72: سَاحِرٍ - سَاحِرٍ. So read by Ḥamza, al-Kisā'ī and Khalaf.

77/80: لَا تَخَفْ - لَا تَخَفْ. So Ḥamza and Ibn Abī Lailā.

80/82: وَعَدْنَكُمْ - وَعَدْنَكُمْ, given by some from Ḥamza and al-Kisā'ī.

97: ظَلَلَتْ - ظَلَلَتْ as Ubai.

## SŪRA XXI

95: وَحَرَمٌ - وَحَرَمٌ the general Kufan reading.

## SŪRA XXII

- 23: لَوْلَاهُ — لَوْلَاهُ as al-Ḥasan, Ṭalḥa and Ibn Waṭṭhāb.  
 35/36: وَالْمُقِيمِينَ الصَّلَاةَ — وَالْمُقِيمِينَ الصَّلَاةَ as Ibn Mas'ūd.  
 36/37: صَوَافٍ — صَوَافٍ as Ibn Mas'ūd, Ibn 'Umar and Mujaḥid.

## SŪRA XXIII

- 20: وَصَبَّغًا — وَصَبَّغًا as an-Nakha'ī and Abū Ḥaṣīn.  
 60/62: يَأْتُونَ مَا أُتُوا — يُؤْتُونَ مَا أُتُوا. So Ibn 'Abbās, Qatāda and an-Nakha'ī.

## SŪRA XXIV

- 43: خَلَّلِهِ — خَلَّلِهِ as Ibn Mas'ūd, Ibn 'Abbās and others.  
 45/44: خَالِقُ كُلِّ — خَالِقُ كُلِّ as al-Ḥasan and the majority of Kūfans.

## SŪRA XXV

- 25/27: أَنْزَلَ — أَنْزَلَ as some give from Ubai and Ibn Mas'ūd.  
 61/62: سُرَجًا — سُرَجًا as the majority of Kūfans.

## SŪRA XXVI

- 28/27: الْمَشَارِقِ وَالْمَغَارِبِ — الْمَشْرِقِ وَالْمَغْرِبِ as the friends of Ibn Mas'ūd.  
 37/36: سَمَارٍ — سَمَارٍ.  
 91: فَبَرَزَتْ — فَبَرَزَتْ. So read by Mālik b. Dīnār.  
 136: وَأَوْعَظْنَا — وَأَوْعَظْنَا. So al-'Abbās 'an Abū 'Amr and Bishr 'an al-Kisā'ī.  
 210: الشَّيَاطِينِ — الشَّيَاطِينِ as al-Ḥasan and Ibn as-Samaifa'. So in v. 221.

## SŪRA XXVII

- 14: عَلِيًّا — عَلِيًّا or عَلِيًّا as Ibn Mas'ūd.  
 18: يَخْطُبُكُمْ — يَخْطُبُكُمْ without the *nūn energeticum*, as Ya'qūb and Abān.  
 22: فَتَمَكَّتْ — فَتَمَكَّتْ as Ubai and Ibn Mas'ūd.  
 25: هَلَّا يَسْجُدُونَ — هَلَّا يَسْجُدُونَ as Ibn Mas'ūd.  
 36: أَتَمِدُّونَ — أَتَمِدُّونَ. So Ḥamza, Ya'qūb and some said Ibn Mas'ūd.  
 66/68: بَلَىٰ أَدَارَكْ — بَلَىٰ أَدَارَكْ. So Ibn 'Abbās, Shaiba and Abū Rajā'.

## SŪRA XXVIII

- 6/5: وَلَنُكَيِّنَ — وَلَنُكَيِّنَ.  
 23: يُزِدِرْ — يُزِدِرْ as the majority of Kūfans.  
 48: سَاحِرَانِ أَظَاهَرَا — سَمَرَانِ نَظَاهَرَا as Ibn Mas'ūd and Ṭalḥa.  
 76: مَفَاتِيحَهُ — مَفَاتِيحَهُ.  
 82: لَوْلَا مَنْ — لَوْلَا مَنْ as Ibn Mas'ūd.  
 لَا تُخَسِفَ — لَا تُخَسِفَ as Ibn Mas'ūd, or لَا تُخَسِفَ.

## SŪRA XXIX

- 38/37: مِنْ مَسَاجِدِهِمْ — مِنْ مَسَاجِدِهِمْ without مِنْ.

## SŪRA XXX

- 10/9: السَّوَاىَ — السَّوَاىَ as al-Ḥasan. See also the reading of Ibn Mas'ūd.  
 17/16: حِينَ (bis) — حِينَ. So 'Ikrima.  
 46/45: الرِّيحَ — الرِّيحَ.

## SŪRA XXXI

- 31/30: بِنِعْمَتِ — بِنِعْمَتِ. So read by al-A'raj, Abū Nahik and Ibn Qais, but some say he read بِنِعْمَتِ.

## SŪRA XXXII

- 17: أَخْنَيْتُ — أَخْنَيْتُ as Ubai, Ibn Qais and Abū Ḥaṣin.  
قُرَاتٍ — قُرَاتٍ. So read by Ibn Mas'ūd and Abū Huraira.

## SŪRA XXXIII

- 14: سَأَلُوا — سَأَلُوا as al-Jahdārī and Ibn Fā'id al-Baṣrī.  
20: يَسْتَلُونَ — يَسْتَلُونَ given by some from 'Āṣim, Abū 'Amr and al-Ḥasan.  
53: إِنَاءُهُ — إِنَاءُهُ as Ibn Mas'ūd.  
69: عِنْدَ اللَّهِ — عِنْدَ اللَّهِ as Ibn Mas'ūd and Abū Ḥaiwa.

## SŪRA XXXIV

- 37/36: أَلْفُرْقَةِ — أَلْفُرْقَةِ as Ibn Mas'ūd and many Kūfans.

## SŪRA XXXV

- 37/34: يَذْكُرُ — يَذْكُرُ as Ibn Mas'ūd, and also أَذْكُرُ later for يَذْكُرُ.

## SŪRA XXXVI

- 55: فَكَيْهُونَ — فَكَيْهُونَ as Ibn Mas'ūd and Ṭalḥa.  
56: ظَلَّلِي — ظَلَّلِي as Ibn Mas'ūd and many Kūfans including Ḥamza and al-Kisā'ī.  
83: مَلَكُوتُ — مَلَكُوتُ as Ibn Mas'ūd and Ṭalḥa.

## SŪRA XXXVII

- 102/100: أَلْسَعَى وَأَسَرَّ فِي نَفْسِهِ حَزَنًا — أَلْسَعَى. So Ibn Khuthaim.  
103: أَسْلَمًا — أَسْلَمًا as Ibn Mas'ūd, Ibn 'Abbās and Mujāhid.  
123: إِذْ رَسِين — إِذْ رَسِين as Ibn Mas'ūd. So in v. 130 إِذْ رَسِين for إِذْ رَسِين.

## SŪRA XXXVIII

- 45: عِبْدَنَا — عِبْدَنَا as the Meccans and Ibn 'Abbās.  
الْأَيْدِي — الْأَيْدِي as Ibn Mas'ūd.  
46: بِحَالِصَتِهِمْ — بِحَالِصَتِهِمْ as Ṭalḥa b. Muṣarrif.

## SŪRA XL

- 8: جَنَّةٍ — جَنَّةٍ as Ibn Mas'ūd and Abū Ḥaiwa.

## SŪRA XLI

- 17/16: نَمُودًا — نَمُودًا as Ibn 'Abbās and Ibn Abī Ishāq.  
47: ثَمَرَاتٍ — ثَمَرَاتٍ. So read by Ṭalḥa, al-Ḥasan and some of the Seven.

## SŪRA XLII

- 2/1: عَسَى — عَسَى as Ibn Mas'ūd and Ibn 'Abbās.  
34/32: وَيَعْفُو — وَيَعْفُو.

## SŪRA XLIII

- 26/25: إِنِّي — إِنِّي as Ibn Mas'ūd.  
بَرَاءٍ — بَرَاءٍ as Ibn Mas'ūd.  
29/28: مَتَعْنَا — مَتَعْنَا as Ibn Mas'ūd.  
32/31: مَعَالِيَهُمْ — مَعَالِيَهُمْ. So read by Ibn 'Abbās, Ibn Mas'ūd and Mujāhid.  
53: أَسَاوِرُ — أَسَاوِرُ. So Ubai and Ibn Mas'ūd.  
77: يَا مَالِكُ — يَا مَالِكُ. So Ibn Mas'ūd, Alī and Ibn Waththāb, though some say they all read يَا مَالُ.

## SŪRA XLV

- 5/4: أَلَرَّيَّاحِ — أَلَرَّيَّاحِ as a majority of Kūfans.

23/22: غَشَوَةٌ or غَشَوَةٌ as other Kūfans, and some said  
غَسَاوَةٌ as Ibn Mas'ūd.

تَذْكُرُونَ - تَذْكُرُونَ.

## SŪRA XLVI

4/3: أَثَرَةٍ - أَثَرَةٍ as Ibn Mas'ūd. See also here 'Alī's reading.

## SŪRA XLVII

17/19: وَانطأَمُ - وَانطأَمُ as Ibn Mas'ūd.

## SŪRA XLIX

12: يَغْتَابُوا - يَغْتَابُوا. So Ibn Khuthaim.

13: لِنَتَعَارَفُوا - لِنَتَعَارَفُوا as Ibn Mas'ūd.

## SŪRA L

3: إِذَا - إِذَا. So Abū 'l-ʿAlīya and al-Jahḍarī.  
30/29: يَقُولُ - يَقُولُ, as Ibn Mas'ūd and al-Ḥasan.

## SŪRA LI

25: سَلَّمَ and سَلَّمَ - سَلَّمَ and سَلَّمَ.

## SŪRA LII

21: اِتْنَاهُمْ - اِتْنَاهُمْ as Ibn Mas'ūd and Ubai.

## SŪRA LIII

12: أَفْتَسَرُونَهُ - أَفْتَسَرُونَهُ as Ubai and the majority of Kūfans.

## SŪRA LIV

7: خَاشِعًا - خَاشِعًا as the Baṣrans and Kūfans, or خَاشِعَةً as Ibn Mas'ūd and Ubai.

## SŪRA LVI

66: إِنَّا - إِنَّا. So Abū Bakr and al-Jahḍarī.

## SŪRA LVII

16/15: مَا أَنْزَلَ - مَا أَنْزَلَ as Ibn Mas'ūd.

عَلَى نَبِيِّهِ مِنَ الْخَقِّ - عَلَى نَبِيِّهِ مِنَ الْخَقِّ.

## SŪRA LVIII

7/8: إِلَّا اللَّهُ رَابِعُهُمْ وَلَا أَرْبَعَةٌ إِلَّا - إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٌ إِلَّا هُوَ سَادِسُهُمْ  
إِلَّا اللَّهُ خَامِسُهُمْ وَلَا خَمْسَةٌ إِلَّا اللَّهُ سَادِسُهُمْ. So read by Ibn Khuthaim.

See also Ibn Mas'ūd.

9/10: فَلَا تَنْتَجُوا - فَلَا تَنْتَجُوا, as Ruwais and Abū Ḥaiwa.

## SŪRA LIX

5: قَوْمًا عَلَى أَصْلِهَا - قَائِمَةً عَلَى أَصُولِهَا see Ibn Mas'ūd, Zaid b. 'Alī  
and Ṭalḥa, but some say he read قَوْمًا.

10: رَبَّنَا لَا تَجْعَلْ فِي قُلُوبِنَا غَمْرًا - وَلَا تَجْعَلْ فِي قُلُوبِنَا غَلًّا.

17: خَالِدِينَ - خَالِدِينَ as Ibn Mas'ūd.

## SŪRA LX

11: فَمَقْبَرَتِهِمْ - فَمَقْبَرَتِهِمْ as Ibn 'Abbās, al-Ḥasan and Zaid b. 'Alī.

See Ibn Mas'ūd.

## SŪRA LXI

6: سَاحِرٌ - سَاحِرٌ, as Ibn Mas'ūd and the majority of Kūfans.

## SŪRA LXIII

3: فَطَبَعَ اللَّهُ - فَطَبَعَ اللَّهُ as Zaid b. 'Alī.

10: وَأَكُونُ - وَأَكُونُ as Ibn Mas'ūd, Ubai and some of the Seven.

## SŪRA LXVI

4: صَعَتْ - رَاغَتْ, as Ibn Mas'ūd.

## SŪRA LXVII

3: تَفَوَّتْ - تَفَوَّتْ as Ibn Mas'ūd and the majority of the Kūfans.

## SŪRA LXVIII

51: لَبِزْمُفُونَكْ - لَبِزْمُفُونَكْ as Ibn Mas'ūd.

## SŪRA LXIX

19: كِنَايَةَ - كِنَايَ and so in the succeeding verses يَ for يَ.

## SŪRA LXXI

23: يَغُوثَ وَيَعُوقَ - يَغُوثَ وَيَعُوقَ. So Ibn Mas'ūd and al-Ashhab al-Uqaili.

## SŪRA LXXII

13: لَا يَحْفُ - فَلَا يَحْفُ. So Ibn Mas'ūd, Ibn Waththāb and Abū Ḥaṣīn.

23/24: رِسَالَتِهِ - رِسَالَتِهِ (sing.) as Ibn Khuthaim.

## SŪRA LXXIV

36: إِذَا أَذْبَرَ - إِذَا أَذْبَرَ as Ubai, Ibn Mas'ūd and the Codex of Homs.

## SŪRA LXXVI

16: قَوَارِيرَ - قَوَارِيرَ.

21: عَالِيَتُهُمْ - عَالِيَتُهُمْ as Ibn Mas'ūd, Ṭalḥa and Zaid b. 'Alī.

## SŪRA LXXVII

41: ظَلَّلِي - ظَلَّلِي as Mālik b. Dīnār and Ibn Dharr.

## SŪRA LXXIX

11: نَاخِرَةً - نَاخِرَةً, so Ibn Mas'ūd, Ubai and the majority of Kūfans.

30: مَعٌ - مَعٌ.

## SŪRA LXXXII

6: مَا أَغْرَكَ - مَا أَغْرَكَ, as read by Sa'īd b. Jubair.

## SŪRA XC

1: لَا أُفْسِمُ - لَا أُفْسِمُ as al-Ḥasan and others.

## SŪRA XCVIII

1: لَمْ يَكُنِ الْمُشْرِكُونَ وَأَهْلُ الْكِتَابِ - لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ as Ibn Mas'ūd.

## SŪRA CIV

1: لِكُلِّ هَمْزَةٍ لَمْزَةٍ - لِلْهَمْزَةِ اللَّمَزَةُ as Abū Wā'il and an-Nakha'ī.

See Ibn Mas'ūd.

9: يَعْبُدُ - يَعْبُدُ as Ibn Mas'ūd.

## SŪRA CXI

1: وَقَدْ تَبَّ - وَتَبَّ, as Ibn Mas'ūd.

## SŪRA CXII

1: أَحَدٌ - الْوَاحِدُ as Ibn Mas'ūd.

3: لَمْ يُولَدْ وَلَمْ يَلِدْ - لَمْ يُولَدْ وَلَمْ يَلِدْ as Ibn Mas'ūd and Ru'ba.

CODEX OF JA'FAR AṢ-ṢĀDIQ † 148

Ja'far aṣ-Ṣādiq (frequently quoted in Qur'ānic literature as Ja'far b. Muḥammad) was the sixth Imām of the Ahl al-Bait, the son of Muḥammad al-Bāqir and grandson of that 'Alī known as Zain al-'Ābidīn. Politically he was insignificant, but he had a great reputation for piety and was famous as a Traditionist<sup>1</sup>). In Qur'ānic science he is usually included in the Madinan School, but as a Reader he was eclectic. It was said that he derived his readings from his father al-Bāqir who transmitted to him 'Alī's tradition, but that he also read from Abū 'l-Aswad ad-Du'ālī<sup>2</sup>). If this latter statement is to be accepted it can only mean that he got such readings through some intermediate source, for ad-Du'ālī died in 69 and Ja'far was born in 80. On the other hand his reading is connected with the Kūfan School, for the Kūfan Reader Ḥamza (†156) was one of his pupils and is said to have differed from him in only eight places.

It was known that in his Codex the material was arranged differently from the arrangement in the 'Uthmānic text. Az-Zandjānī, *Tārīkh* 56, 57 quotes from the Muqaddima to the *Tafsīr* of ash-Shahrastānī the following order of Sūras:

96, 68, 73, 74, 111, 81, 87, 92, 89, 93, 94, 103, 100,  
108, 102, 107, 109, 105, 113, 114, 112, 53, 80, 97, 91,  
85, 95, 106, 101, 75, 104, 77, 50, 90, 86, 54, 38, 7, 72,  
36, 25, 35, 19, 20, 56, 26, 27, 28, 17, 10, 11, 12, 15,  
6, 37, 31, 34, 39, 40, 41, 42, 43, 44, 45, 46, 51, 88, 18,  
16, 71, 14, 21, 23, 32, 52, 67, 69, 70, 78, 79, 82, 84,  
30, 29, 83, 2, 8, 3, 33, 60, 4, 99, 57, 54, 13, 55, 76,  
65, 98, 59, 110, 24, 22, 63, 58, 49, 66, 61, 62, 64,  
48, 9, 5.

1) *Tahdhīb at-Tahdhīb* II, 103—105.

2) Ibn al-Jazārī, *Tabaqāt* I, 196.

From this list the *Fātiḥa* is missing but we know that in the *Fātiḥa* he read صراط المستقيم with *idāfa*, so that this Sūra may have dropped by scribal error from the list, or like Ibn Mas'ūd he may have known the *Fātiḥa* as a prayer without including it in his text. The list, for the rest, is clearly arranged in some attempt at a chronological order of Sūras, and if it is genuine can only mean that Ja'far prepared a Codex in which he arranged the material of the official text in this way. It is possible, however, that he included in his Codex his own peculiar readings.

Such few readings as have been preserved from him show an eclectic text, so that his Codex must have been a secondary one.

## SŪRA I

6/5: صِرَاطَ الْمُسْتَقِيمِ - الصِّرَاطَ الْمُسْتَقِيمِ as Ubai and Ibn 'Umar.

7: وَلَا - وَغَيْرِ as 'Alī, Ubai and Zaid b. 'Alī.

## SŪRA II

14/13: مُسْتَهْزِئُونَ - مُسْتَهْزِئُونَ as 'Alī, az-Zuhri and Abū Ja'far.

33/31: أَنِنِيهِمْ - أَنِنِيهِمْ as 'Alī and Abū Ja'far.

280: تَصَدَّقُوا - تَصَدَّقُوا as Qatāda, Ubai and Talḥa.

## SŪRA III

2/1: الْقِيَامُ - الْقِيَامُ as 'Umar, Ibn Mas'ūd and Zaid b. 'Alī.

159/153: عَزَمْتُ - عَزَمْتُ as 'Ikrima, Abū 'l-ʿAlīya and al-Jahḍarī.

## SŪRA IV

171/169: الْمَسِيحُ - الْمَسِيحُ. So Abū 'l-Jawzā', Abū's-Sammāl and Abū 'l-Ashhab.

## SŪRA V

89/91: أَهْلِيكُمْ - أَهْلِيكُمْ, sometimes given from al-Kisā'ī.

95/96: ذُو - ذُو, as 'Ikrima, and Mḥd b. al-Iḥanifiyya.

## SŪRA VI

33: يُكَذِّبُونَكَ - يُكَذِّبُونَكَ, as Nāfi', al-Kisā'ī and al-A'mash.

158/159: بَعْضُ آيَاتِ (bis) - آيَةٍ, as Ubai and Ibn Mas'ūd.

## SŪRA VII

157/156: عَزَّوْهُ - عَزَّوْهُ with ر for ر.

## SŪRA VIII

1: يَسْأَلُونَكَ الْأَنْفَالَ - يَسْأَلُونَكَ عَنِ الْأَنْفَالِ as Ibn Mas'ūd, Zaid

b. 'Alī, and others.

9: بِالْأَفْرِ - بِالْأَفْرِ as as-Suddī and al-Jahḍarī.

## SŪRA IX

37: النَّسِيُّ - النَّسِيُّ, as az-Zuhri and al-Ashhab.

118/119: الَّذِينَ خَالَفُوا - الَّذِينَ خَالَفُوا. So 'Alī, Zaid b. 'Alī and Abū Rajā'.

## SŪRA X

7: وَأَطْمَأْنُونَا - وَأَطْمَأْنُونَا. So 'Alī, Shaiba, aḍ-Ḍaḥḥāk and az-Zuhri.

## SŪRA XI

5: تَشَوُّفِي - تَشَوُّفِي, as Ibn 'Abbās, Mujāhid and Naṣr b. 'Alī.

42/44: آتَتْهُ - آتَتْهُ. So 'Alī and 'Urwa b. az-Zubair.

100/102: قَائِمًا وَحَصِيدًا - قَائِمًا وَحَصِيدًا as Ubai and Ibn Dharr.

116/118: وَأَنْبِغَ - وَأَنْبِغَ. So read by aḍ-Ḍaḥḥāk and 'Isā ath-Thaqaḥī.

## SŪRA XII

12: نَرْتَعِي - نَرْتَعِي. So Mujāhid and al-A'raj.

30: شَغْنَهَا - شَغْنَهَا with ع for غ, as 'Alī, al-Ḥasan and Abū Rajā', but others said he read شَغْنَهَا as Ibn Muḥaiṣin and Ibn Abī 'Abla.

33: السَّجْنُ - السَّجْنُ, as al-Ḥasan, Zaid b. 'Alī and al-A'raj.

43: سَنَابِلَ - سَنَابِلَ as Ibn Mas'ūd.

48: يَأْكُلْنَ - يَأْكُلْنَ.

49: يُعْصِرُونَ - يُعْصِرُونَ as Sa'īd b. Jubair.



## SŪRA XIII

11/12: <sup>أَمْرٍ</sup> بِأَمْرٍ - <sup>أَمْرٍ</sup> مِنْ أَمْرٍ. So 'Alī, Ibn 'Abbās, Zaid b. 'Alī and 'Ikrima.

31/30: <sup>بَيِّنٍ</sup> بَيِّنٍ - <sup>بَيِّنٍ</sup> بَيِّنٍ. So 'Alī, Ibn 'Abbās, 'Ikrima and Zaid b. 'Alī.

## SŪRA XIV

34/37: <sup>كُلِّ</sup> كُلِّ - <sup>كُلِّ</sup> كُلِّ, as al-Ḥasan, Ibn 'Abbās and Ya'qūb.

37/40: <sup>تَهْوَى</sup> تَهْوَى - <sup>تَهْوَى</sup> تَهْوَى, as Mujāhid, Abū Rajā' and Zaid b. 'Alī.

## SŪRA XV

2: <sup>مُسْلِمِينَ</sup> مُسْلِمِينَ - <sup>مُسْلِمِينَ</sup> مُسْلِمِينَ. So Ibn Qais, Ibn Dharr and Abū 'Imrān.

## SŪRA XVII

7: <sup>لِنَسُوءٍ</sup> لِنَسُوءٍ - <sup>لِنَسُوءٍ</sup> لِنَسُوءٍ, as Ubai and 'Alī.

90/92: <sup>نَفَجَرٍ</sup> نَفَجَرٍ - <sup>نَفَجَرٍ</sup> نَفَجَرٍ as Nāfi', Ibn Kathīr and Abū 'Amr.

## SŪRA XVIII

1: <sup>عَوَجًا</sup> عَوَجًا - <sup>عَوَجًا</sup> عَوَجًا. So Ibn Mas'ūd.

18/17: <sup>وَكَلِيمٍ</sup> وَكَلِيمٍ - <sup>وَكَلِيمٍ</sup> وَكَلِيمٍ.

79/78: <sup>سَفِينَةٍ</sup> سَفِينَةٍ - <sup>سَفِينَةٍ</sup> سَفِينَةٍ as Ibn Mas'ūd.

## SŪRA XIX

74/75: <sup>وَرِيًّا</sup> وَرِيًّا - <sup>وَرِيًّا</sup> وَرِيًّا, as 'Alī, aḍ-Ḍaḥḥāk and an-Nakha'ī.

## SŪRA XX

15: <sup>أَخْفِيهَا</sup> أَخْفِيهَا مِنْ نَفْسِي - <sup>أَخْفِيهَا</sup> أَخْفِيهَا. So Ubai, Ibn Mas'ūd and Qatāda.

54/56: <sup>لَا يَتِي</sup> لَا يَتِي - <sup>لَا يَتِي</sup> لَا يَتِي (sing.) as Ibn Dharr. Likewise in v. 128.

## SŪRA XXI

47/48: <sup>أَتَيْنَا</sup> أَتَيْنَا - <sup>أَتَيْنَا</sup> أَتَيْنَا as Ibn 'Abbās and Mujāhid.

## SŪRA XXII

27/28: <sup>رُجَالًا</sup> رُجَالًا - <sup>رُجَالًا</sup> رُجَالًا, as Ibn 'Abbās, Mujāhid and al-Ḥasan.

40/41: <sup>صَلَوَاتٍ</sup> صَلَوَاتٍ - <sup>صَلَوَاتٍ</sup> صَلَوَاتٍ, though some said he read <sup>صَلَوَاتٍ</sup> صَلَوَاتٍ as al-Jahḍarī.

## SŪRA XXV

40/42: <sup>السَّوْءِ</sup> السَّوْءِ - <sup>السَّوْءِ</sup> السَّوْءِ. So 'Alī, aḍ-Ḍaḥḥāk and al-Jahḍarī.

61/62: <sup>سَرَجًا</sup> سَرَجًا - <sup>سَرَجًا</sup> سَرَجًا. So Abū Nahik and Ibn Dharr.

## SŪRA XXVII

25: <sup>الْحَبِّ</sup> الْحَبِّ - <sup>الْحَبِّ</sup> الْحَبِّ. So Ubai and 'Isā ath-Thaqafī.

## SŪRA XXIX

3/2: <sup>فَلْيَعْلَمِينَ</sup> فَلْيَعْلَمِينَ (bis) - <sup>فَلْيَعْلَمِينَ</sup> فَلْيَعْلَمِينَ as 'Alī and az-Zuhri. So in v. 10.

## SŪRA XXX

2/1: <sup>غَلَبَتْ</sup> غَلَبَتْ - <sup>غَلَبَتْ</sup> غَلَبَتْ. So 'Alī, Ibn 'Umar and Mujāhid.

3/2: <sup>سَيَغْلِبُونَ</sup> سَيَغْلِبُونَ - <sup>سَيَغْلِبُونَ</sup> سَيَغْلِبُونَ. So 'Alī, Ibn 'Umar and Mujāhid.

27/26: <sup>أَهْوَنَ</sup> أَهْوَنَ - <sup>أَهْوَنَ</sup> أَهْوَنَ as Ubai and Ibn Qais.

## SŪRA XXXI

27/26: <sup>مِدَادُهُ</sup> مِدَادُهُ - <sup>مِدَادُهُ</sup> مِدَادُهُ or some said <sup>مِدَادُهُ</sup> مِدَادُهُ.

## SŪRA XXXII

7/6: <sup>وَبَدَا</sup> وَبَدَا - <sup>وَبَدَا</sup> وَبَدَا. So 'Alī and az-Zuhri.

10/9: <sup>ضَلَلْنَا</sup> ضَلَلْنَا - <sup>ضَلَلْنَا</sup> ضَلَلْنَا. So 'Alī, Ibn 'Abbās and az-Zuhri.

16: <sup>رَزَقْنَاهُمْ</sup> رَزَقْنَاهُمْ مِنَ الْفَرْزَانِ - <sup>رَزَقْنَاهُمْ</sup> رَزَقْنَاهُمْ.

## SŪRA XXXIII

8: <sup>لَيْسَل</sup> لَيْسَل - <sup>لَيْسَل</sup> لَيْسَل as 'Alī.

14: سُلُوا - سُلُوا as 'Alī, az-Zuhri and aḏ-Ḍaḥḥāk.

37: رَوَّجْنَكُمَا - رَوَّجْنَكُمَا. So 'Alī and Zaid b. 'Alī.

56: يَصْلُونَ عَلَيَا يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِمَا كَمَا صَلَّى - يَصْلُونَ عَلَيْهِمَا, which was the reading of 'Alī, Ibn Mas'ūd and Mu'adh b. Jabal.

## SŪRA XXXIV

20/19: ظَنُّهُ - إِبْلِيسُ ظَنُّهُ or some said ظَنُّهُ.

33/32: مَكْرٌ - مَكْرٌ as Sa'id b. Jubair and Abū Razīn.

## SŪRA XXXVI

38: لِمُسْتَقَرٍّ - لَا مُسْتَقَرٍّ, as Ibn Mas'ūd, Ibn 'Abbās and 'Ikrima.

## SŪRA XXXVII

75/73: نُوحًا - نُوحًا. So Ubai and Ibn Qais.

103: سَلَّمَا - أَسَلَّمَا. So 'Alī, Ibn Mas'ūd and Ibn 'Abbās.

147: أَوْ - وَ. So Ubai, Mu'adh and Abū's-Sammāl.

## SŪRA XLVIII

9: تَعَزَّرُوا - تَعَزَّرُوا. So Ubai and Abū Rajā.

29: شَطَطُهُ - شَطَطُهُ. So 'Alī, Shaiba and Zaid b. 'Alī.

## SŪRA I

19/18: أَلَمْ يَخْلُقْ بِالسَّوْتِ - أَلَمْ يَخْلُقْ بِالسَّوْتِ, as 'Alī, Sa'id b. Jubair and Ṭalḥa.

30/29: فِي مَزِيدٍ - هَلْ مِنْ مَزِيدٍ. See Ibn Mas'ūd and Ṭalḥa.

## SŪRA LVI

29/28: طَلَعَ - طَلَعَ as 'Alī and Ibn Mas'ūd.

55: أَكَلٍ وَشَرَبٍ - شَرَبٍ.

## SŪRA LXV

1: لِعِدَّتِهِنَّ - فِي قُبُلِ عِدَّتِهِنَّ, as Ubai, Ibn 'Abbās and Mujāhid.

## SŪRA LXX

1: سَبَلٌ - سَائِلٌ. So 'Alī, az-Zuhri and aḏ-Ḍaḥḥāk.

## SŪRA LXXIV

35/38: لَأَحْدَى - لَأَحْدَى. So 'Alī, az-Zuhri and aḏ-Ḍaḥḥāk.

## SŪRA LXXXV

4: أَلَا تُخَذُّودٌ - أَلَا تُخَذُّودٌ. So Mu'adh and Abū's-Sammāl.

## SŪRA LXXXVI

11: وَالسَّمَاءِ - وَالسَّمَاءِ which involves a following ذَاتُ and أَلْأَرْضِ.

It was so read by Ibn Qais and Abū Ḥaṣīn.

## SŪRA XCIV

7: فَأَنْصَبَ - فَأَنْصَبَ. So read by Zaid b. 'Alī.

## SŪRA XCIX

7: يَرَهُ - يَرَهُ. So Ibn 'Abbās and Zaid b. 'Alī.

## SŪRA CIV

1: لِيَلْفٍ - لِيَلْفٍ. So 'Alī, aḏ-Ḍaḥḥāk and Abū Ja'far.

# CODEX OF ṢALĪḤ B. KAISĀN † 144

This is a secondary Codex listed by Ibn Abī Dāwūd p. 91 of which we know practically nothing. Ṣalīḥ b. Kaisan is not mentioned in the *Ṭabaqāt* books, but the Biographical Dictionaries record him as a man of letters who lived a hundred years<sup>1)</sup>, and he seems to have had some fame as a Traditionist<sup>2)</sup>.

His Codex would seem to have represented some form of the Madīnan text tradition. The only readings from it which have been preserved are:

## SŪRA II

213/209: جَاءَهُمْ - جَاءَتْهُمْ.

## SŪRA XIX

90/92: تَكَادُ السَّمَوَاتُ - يَكَادُ السَّمَوَاتُ, the reading of Nāfi'.

## SŪRA XLII

5/3: تَكَادُ السَّمَوَاتُ - يَكَادُ السَّمَوَاتُ, the reading of Nāfi'.

1) Ibn al-Imād, *Shadharāt adh-Dhahab* I, 208.

2) *Tahdhīb at-Tahdhīb*, IV, 399—401.

# CODEX OF AL-ḤĀRITH B. SUWAID c. 70

All we know of this Codex is that it was formed on the basis of the Codex of Ibn Mas'ūd and was destroyed by al-Ḥajjāj at the time he made gifts of Codices to the Metropolitan centres and set about destroying copies of the older Recensions.

Several of the Commentators in their remarks on Sūra XLVIII, 26 note the variant from this Codex in that verse, but no other note of any of its variants has survived.

## SŪRA XLVIII

26: أَهْلَهَا وَاحَقَّ بِهَا - أَحَقَّ بِهَا وَأَهْلَهَا. See az-Zamakhsharī and al-Alūsī on the passage.

## UNNAMED CODICES

## SŪRA IV

18/22: وَلَا الَّذِينَ - وَلَا الَّذِينَ. Some Codices.

## SŪRA VII

43/41: تَحْتَمُّمٌ - مِنْ تَحْتَمُّمٍ. Codex of Homs.

## SŪRA IX

47: وَلَا أَوْضَعُوا - وَلَا وَضَعُوا. Some Codices. An orthographical variant.

## SŪRA X

22/23: لَنِّسْ نَجِيَّتَنَا - لَنِّسْ أَجِيَّتَنَا. An orthographical variant.

96: كَلِمَاتٌ - كَلِمَاتٌ. Damascus Codex according to Abū 'd-Dardā.

## SŪRA XI

105/107: نَفْسٌ دَابَّةٌ - نَفْسٌ which was a reading of Abū Dharr.

## SŪRA XII

54: أَتُونِ - أَتُونِي. Madīnan Codices.

## SŪRA XIII

4: قَطَعَ مَنَاجِرَاتٍ - قَطَعَ مَنَاجِرَاتٍ. Some Codices. It was the reading of al-Ḥasan and Isā ath-Thaqafi.

## SŪRA XIV

41/42: وَلَوْلَا إِلَهِىَ - وَلَوْلَا إِلَهِىَ. Some Codices.

## SŪRA XVII

38/40: سَيِّئَاتٍ - سَيِّئَاتٍ. Some Codices, and others سَيِّئَاتٍ.

71/73: يُدْعَى or يُدْعَى كُلُّ - نَدَعُوا كُلُّ. the reading of al-Ḥasan.

## SŪRA XVIII

2: لَكِنْ جَعَلَهُ قِيَمًا - قِيَمًا. A Codex of the Ṣaḥāba.

## SŪRA XIX

19: أَمَرَنِي أَنْ أَهَبَ - لَأَهَبَ. Some Codices.

## SŪRA XX

15: أَخْفِيهَا مِنْ نَفْسِي فَكَيْفَ أَظْهَرُكُمْ عَلَيْهَا - أَخْفِيهَا. Some Codices.  
Some gave the reading from Ubai.

90/92: فَاتَّبِعُونِي - فَاتَّبِعُونِي. Some Codices.

## SŪRA XXI

87: أَلَا - أَنْ لَا. Some Codices. A purely orthographic variant.

## SŪRA XXIV

31: أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ الَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ - أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ. Some Codices.

## SŪRA XXVI

4/3: لَوْ شِئْنَا لَآتَيْنَاكُمْ - إِنْ شَاءَ نَزَّلَ. Some Codices.

## SŪRA XXVII

64/65: أَلْهَمًا - أَلْهَمًا. Some Codices.

## SŪRA XXXVI

30/29: يَا حَسْرَةَ الْعِبَادِ عَلَى أَنْفُسِهِمْ - يَا حَسْرَةَ عَلَى الْعِبَادِ. Some Codices.

See the readings of Ubai and Ibn Mas'ūd.

38: *لِمُسْتَقَرِّهَا* — *إِلَى مُسْتَقَرِّهَا*. Some Codices. Note also Ibn Mas'ūd's reading.

## SŪRA XL

51/54: *لَنَنْصُرُ* — *لَنَنْصُرُ*. Some Codices of Madina.

## SŪRA XLII

24/23: *يَسْخُ* — *يَسْخُو*. Some Codices. Some said the Codex of Nāfi'.

30/29: *وَلَعَفُ* — *وَلَعَفُوا*. Various Codices.

## SŪRA XLV

28/27: *أُمِّ* (second occurrence) — *أُمِّ*. Some Codices. Orthographic variant.

## SŪRA LVI

50: *لَجْمَعُونَ* — *لَجْمَعُونَ*. Some Codices.

## SŪRA LXVIII

1: *ن* — Omitted in some Codices.

## SŪRA XC

11: *أَفْتَحَمَ* — *أَفْتَحَمَ*. Some Codices. So read by Ibn as-Samaifa' and Ibn Ya'mar.

## SŪRA XCVI

18: *سَدَّعُو* — *سَدَّعُ*. Some Codices. Some said Nāfi's Codex.

## ADDENDA

New photographs of certain pages of the Escorial Manuscript of the *Qurra* 'Ain al-Qurra' of al-Marandī have permitted the reading of the following extra variants which were not legible in the first set of photographs. There are still other pages for which new photographs were asked but in the present state of affairs in Spain it is impossible to procure them, and the Addenda must close with what is available at the moment.

## SŪRA II

21/19: *تَذَكَّرُونَ* — Talḥa read *تَذَكَّرُونَ* as Ubai.

49/46: *أَنْجَاكُمْ* — Ibn Khuthaim *أَنْجَاكُمْ*. So Abū 'Imrān and Abū Ḥaṣīn.

124/118: *عَهْدِي* — Ibn 'Abbās, Talḥa and al-A'mash *عَهْدِي* as Ubai.

171/166: *صَمَّ بَكْمًا عُنِيَا* — Ibn Mas'ūd *صَمَّ بَكْمًا عُنِيَا* as in v. 18/17.

198/194: Others say Ibn 'Abbās read *مِنْ رَبِّكُمْ فِي مَنَاسِكِ الْحَجِّ*.

217/214: Some say that in Ibn Mas'ūd's Codex this variant read as

*عَنْ قَتْلِ فِيهِ قُلٌ قَتَلَ*.

234: *وَعَشْرَ لَيْلٍ* — Ibn 'Abbās *وَعَشْرَ لَيْلٍ*.

271/273: *وَيُكْفَرُ* — Al-A'mash read without *و* as Ibn Mas'ūd.

275/276: *لَا يَقُومُونَ يَوْمَ الْقِيَامَةِ* — Talḥa *لَا يَقُومُونَ يَوْمَ الْقِيَامَةِ* as Ibn Mas'ūd.

280: *فَنَظَرُهُ* — Mujāhid, as 'Aṭā'.

## SŪRA III

10/8: *وَقُودُ النَّارِ* — Talḥa *وَقُودُ النَّارِ* without *مُ*. See also Ubai.

39/34: *إِنَّ اللَّهَ* — Ubai *إِنَّ اللَّهَ*, as Ḥamza and Ibn 'Amir.

146/140: قَتَلَ — Talḥa قَدْ قَتَلَ as Ibn Mas'ūd.

إِلَى مَا أَصَابَهُم — Talḥa and Ibn Khuthaim and al-A'mash  
إِلَى مَا أَصَابَهُم.

185/182: ذَانِقَةُ الْمَوْتِ مَنْسُورَةٌ — Some said Ubai read ذَانِقَةُ الْمَوْتِ.

188/185: بِمَا يَفْعَلُونَ — Ibn 'Abbās — See Ubai and Ibn  
Mas'ūd.

#### SŪRA IV

129/128: كَالْمَسْجُوتِ وَاللَّهُ يَعْلَمُ الْمُنْهَدِ — Ibn Khuthaim  
مِنْ الْمُصْلِحِ.

#### SŪRA VI

46: أَرَأَيْتُمْ — Ibn Khuthaim أَرَأَيْتُمْ. So also in X. 51 and 60,  
XI 30, 66, 90 and XLVI 9.

#### SŪRA VII

3/2: تَذَكَّرُونَ — Ibn 'Abbās تَذَكَّرُونَ as as-Sulamī.

26/25: خَيْرَ لَكُمْ — Ubai خَيْرَ لَكُمْ.

#### SŪRA X

4: حَقًّا إِنَّهُ — Ibn Mas'ūd حَقًّا إِنَّهُ. So Ibn Abī 'Abla.

#### SŪRA XI

5: عَلَى أَنَّهُمْ — Ibn 'Abbās.

111/113: وَإِنْ كُلُّ لَهَا لَيُوفِينَ — Ibn Khuthaim وَإِنْ كُلُّ لَهَا لَيُوفِينَ.

So Ibn Qais and Abū Mijlaz.

أَعْمَالَهُمْ رَبُّكَ — Ubai رَبُّكَ أَعْمَالَهُمْ.

#### SŪRA XII

64: فَاللَّهُ خَيْرٌ مُحَافِظِينَ — Ibn Khuthaim فَاللَّهُ خَيْرٌ مُحَافِظِينَ as Ibn  
Mas'ūd and Abū Huraira, while al-A'mash read خَيْرٌ مُحَافِظِينَ.

72: صَوَاعٍ — Some said that Ubai read صَوَاعٍ as Abū Rajā'.

#### SŪRA XIII

11/12: لَهُ رَقِيبٌ مِنْ رَبِّهِ — Ja'far as-Sādiq لَهُ رَقِيبٌ مِنْ رَبِّهِ وَمِنْ خَلْفِهِ  
بَيْنَ يَدَيْهِ وَرَقِيبٌ مِنْ خَلْفِهِ. So also Muḥammad b. al-Ḥanafiyya.

24: بِمَا صَبَرْتُمْ عَلَى الْفَقْرِ فِي الدُّنْيَا — Ja'far as-Sādiq بِمَا صَبَرْتُمْ  
Muḥammad b. al-Ḥanafiyya.

28: الَّذِينَ آتَيْنَا — Ibn Mas'ūd الَّذِينَ آتَيْنَا.

36: وَمِنْ الْأَحْزَابِ — Ibn Mas'ūd read without the وَ.

38: وَلَقَدْ أَرْسَلْنَا — Ibn Mas'ūd read without the وَ.

#### SŪRA XVI

48/50: وَالشَّيَاطِينِ — Others say that Ibn Mas'ūd read وَالشَّيَاطِينِ.

#### SŪRA XVIII

80/79: Ubai read here ظَافِرًا فَخَافَ.

109: تَنْفَذَ — Ibn Khuthaim تَنْفَذَ. See Talḥa and Ibn Mas'ūd.

#### SŪRA XIX

6: بَرِئْتُ وَأَرِثُ — Ibn Khuthaim بَرِئْتُ وَأَرِثُ. See readings of  
'Alī and Ubai.

11/12: سَبَّحُوا — Ibn Khuthaim سَبَّحُوا as Talḥa.

23: فَأَجَاءَهَا — Some said Ubai read فَأَجَاءَهَا making the مخاض  
address Mary, but it is probable that this is a mistaken  
transfer from v. 24.

- 26/27: صَوْمًا — Ibn Khuthaim صَبَامًا as given by some from Ibn Mas'ūd.  
 27/28: قَرِيبًا — Ibn Khuthaim فَرِيبًا as Mu'adh and Abū Haiwa.  
 41/42: صَدِيقًا — Ibn Khuthaim صَادِقًا. So also in v. 56/57.  
 85/88: يُخَشِرُ الْمُتَّقِينَ — Ubai يُخَشِرُ الْمُتَّقُونَ. So al-Ḥasan and al-Jahḍarī.  
 86/89: نَسُوقُ الْجُحْرَمِينَ — Ubai يُسَاقُ الْجُحْرُمُونَ. So al-Ḥasan and al-Jahḍarī.

## SŪRA XX

- 2/1: مَا نَزَّلَ عَلَيْكَ الْفُرْقَانَ — Ibn Khuthaim الْقُرْآنُ as Ibn Mas'ūd and Ṭalḥa.  
 54/56: لَا سَبَّ — Ibn Khuthaim لَا يَ as Ja'far aṣ-Ṣādiq. So in v. 128.  
 96: تَبَصَّرُوا بِهِ — Ibn Mas'ūd الْرَّسُولُ.  
 98: إِلَّا هُوَ رَبُّ الْعَرْشِ — Ibn Khuthaim إِلَّا هُوَ as Ṭalḥa.

## SŪRA XXI

- 24: ذِكْرٌ مِنِّي — Ibn Khuthaim ذِكْرٌ مَعِي as Ṭalḥa.  
 91: آيَةٌ — Ibn Khuthaim آيَتَيْنِ as Ibn Abī 'Abla and Abū Mijlaz.

## SŪRA XXII

- 13: لَمِنَ — Ibn Khuthaim مِّنَ as Ibn Mas'ūd.  
 19/20: أَخْتَصَمَا فِي رَبِّهِمَا — Ibn Khuthaim أَخْتَصَمَا فِي رَبِّهِم as Ibn Abī 'Abla. See Ibn Mas'ūd.  
 22: مِمَّنْهَا — Ibn Khuthaim omitted مِمَّنْهَا as Ibn Qais and Abū 'Imrān.  
 أَعِيدُوا — Ibn Khuthaim رُدُّوا as al-Amash. See also Ubai's reading.  
 25/26: Ibn Khuthaim's reading here should be يُرَدُّ الْحَادَّةُ.

- 27/28: يَأْتُونَ — Ibn Khuthaim يَأْتُونَ as Ibn Mas'ūd.  
 28/29: لِيَعْضُرُوا — Ibn Khuthaim لِيَعْضُرُوا. So Ibn Qais.  
 32/33: فَانْهَ — Ibn Khuthaim فَانْهَ as Ibn Abī 'Abla. So also in v. 46/45.

## SŪRA XXIII

- 47/49: لِيَشْرَبْنَ — Ibn Khuthaim لِأَخْوَيْنِ. So Abū Mijlaz.  
 50/52: آيَةٌ — Ibn Khuthaim آيَتَيْنِ, as in XXI 91. So Ibn Abī 'Abla.  
 66/68: عَلَى أَذْبَارِكُمْ — Ibn Khuthaim عَلَى أَعْقَابِكُمْ. See Ibn Mas'ūd.  
 71/73: عَنْ ذِكْرَاهُمْ — Ubai عَنْ ذِكْرَاهُمْ. So also Abū Mijlaz.  
 111/113: عَفَوْتُ عَنْهُمْ — Ibn Khuthaim عَفَوْتُ عَنْهُمْ, as Ibn Mas'ūd.

## SŪRA XXIV

- 15/14: Add for Ubai تَلْفُونَهُ and تَلْفُونَهُ.  
 31: يُخَفِّنَ — Ibn Khuthaim سُرَّ, as Ibn Mas'ūd.

## SŪRA XXVI

- 227/228: الَّذِينَ كَفَرُوا — Ibn Mas'ūd الَّذِينَ ظَلَمُوا.

## SŪRA XXVII

- 16: مِنْ كُلِّ شَيْءٍ — Ubai مِنْ كُلِّ شَيْءٍ. So also Ibn Khuthaim.  
 39: قَالَ أَرِيدُ أَنَّهُ أَعْجَلُ مِنْ ذَلِكَ — 'Alī added أَمِينٌ. See Ibn Mas'ūd.

## SŪRA XXX

- 9/8: وَاتَّارُوا فِي الْأَرْضِ — Ibn Mas'ūd وَاتَّارُوا فِي الْأَرْضِ.  
 وَاتَّارُوا — Ubai read وَاتَّارُوا as Abū Ja'far and Ibn Qais.  
 عَمَرُوا الْأَرْضَ — Ibn Mas'ūd read عَمَرُوا الْأَرْضَ.  
 أَكْثَرَ مِمَّا عَمَرُوهَا.

- 19/18: الَّذِي يُخْرِجُ — Ibn Mas'ūd — يُخْرِجُ.  
 34/33: فَتَبَتُّوهُ فِيهَا سَوْفَ — Ubai — فَتَبَتُّوهُ سَوْفَ.  
 41/40: لِيُذِيقَ النَّاسَ — Ibn Mas'ūd — لِيُذِيقَهُمْ.  
 يَعْمَلُونَ — Ibn Mas'ūd — عَمِلُوا.  
 جزء بها أكتسبوا read لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا Ubai instead of.  
 وَالْبُحُورِ — Ibn Khuthaim — وَالْبَحْرِ. See Ibn Mas'ūd.  
 48/47: خَلَّلِهِ — Ibn Mas'ūd as 'Alī and Ibn 'Abbās.  
 50/49: تُحْيِي الْأَرْضَ — Ubai — تُحْيِي الْأَرْضَ which was given also from 'Uthmān.

- 51/50: مُصَنَّفًا — Ubai — مُصَنَّفًا. So az-Zuhri and al-Jahdārī.  
 53/52: مِنْ ضَلَلْتُمْ — Ibn Khuthaim — عَنْ ضَلَلْتُمْ. So Ibn Qais.  
 56: وَقَالَ الَّذِينَ آتَاهُمُ اللَّهُ — Ubai — وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَالْإِيمَانَ.  
 الْعِلْمَ وَالْكِتَابَ وَالْإِيمَانَ. Ibn Mas'ūd read it الْعِلْمَ وَالْكِتَابَ وَالْإِيمَانَ or وَقَالَ أُوتُوا الْعِلْمَ وَالْكِتَابَ وَالْإِيمَانَ.

## SŪRA XXXI

- 21/20: بَلْ نَعْبُدُ الْأَصْنَامَ — Ibn Mas'ūd read بَلْ نَتَّبِعْ مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا.  
 الَّتِي كَانُوا يَعْبُدُونَهَا آبَاءَنَا مِنْ قَبْلُ.

## SŪRA XXXII

- 20: رُدُّوا فِيهَا — Ibn Khuthaim — أُعِيدُوا فِيهَا. So Mu'adh.

## SŪRA XXXIII

- 49/48: النِّسَاءَ — Ibn Mas'ūd — الْهُؤُمُسَاتِ.

## SŪRA XXXIV

- 22/21: لَا يَخْلُقُونَ مِثْلَ — Ibn Mas'ūd — لَا يَسْلُكُونَ مِثْلًا.  
 مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ — Ibn Mas'ūd — مَنْ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ  
 ذَرَّةً. omitting ذَرَّةً.

- 23/22: قَالُوا جَاءَكُمْ الْحَقُّ مِنْ رَبِّكُمْ — Ibn Mas'ūd — قَالُوا الْحَقُّ.  
 قُلْ بَلْ لَكُمْ الْوَقْتُ الَّذِي وَعَدْتُمْ بِهِ — Ibn Mas'ūd — قُلْ لَكُمْ مِيعَادُ يَوْمٍ.  
 يَقُولُ الضُّعَفَاءُ مِنَ النَّاسِ — Ibn Mas'ūd — يَقُولُ الَّذِينَ اسْتَضَعُّوا.  
 وَقَالَ — Ibn Mas'ūd — قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتَضَعُّوا أَنْحُنُ  
 الَّذِينَ اسْتَكْبَرُوا أَنْحُنُ.  
 لَمَّا جَاءَكُمْ بَلْ لَا كُنْتُمْ — Ibn Mas'ūd — بَعْدَ إِذْ جَاءَكُمْ بَلْ كُنْتُمْ.  
 33/32: وَقَالَ — Ibn Mas'ūd — وَقَالَ without و.  
 38/37: مُعْجِزِينَ — Ubai — مُعْجِزِينَ.

## SŪRA XXXV

- 33/30: لَوْلَا — Ubai — لَوْلَا as in XXII, 23.

## SŪRA XXXVI

- 14/13: بِثَالِثٍ — Ibn Khuthaim — بِالثَّالِثِ as Ibn Mas'ūd.  
 35: عَمِلَتْهُ — 'Alī and Ibn Khuthaim — عَمِلَتْهُ as the Kūfan Codex.  
 38: لَمْ يَسْتَفْرِ — 'Alī — لَمْ يَسْتَفْرِ as Ibn Mas'ūd and Ibn 'Abbās.  
 83: مَلَكُوتُ — Ibn Khuthaim — مَلَكُوتُ. See Ibn Mas'ūd's reading.

## SŪRA XXXVII

- 102: يَا أَبَهْ فَأَفْعَلَ — Abū Mūsā — يَا أَبَتِ أَفْعَلَ. See also Ibn Mas'ūd.  
 113: وَهُمْ ظَالِمٌ — Ibn Mas'ūd — وَهُمْ ظَالِمٌ.  
 148: حَتَّى رَحِبَ — Ibn Khuthaim — إِلَى حِينٍ. So Ibn Mas'ūd.

## SŪRA XXXVIII

- 15/14: صِيحَةً — Others said Ibn Mas'ūd read رَقِيَّةً.  
 32/31: فَقَالَ — Ibn Khuthaim omitted the word, as did Ibn Mas'ūd.  
 67: قُلْ — Ubai — بَلْ and between vv. 67 and 68 he added a verse —  
 فِي صُكُورِ الَّذِينَ أُوتُوا الْعِلْمَ. So also Ibn Qais.



## SŪRA XXXIX

3/4: Ubai's reading here should be *إِلَّا لِنَقَرِ بُونَا*.

See Ibn Mas'ūd.

59/60: *وَكُنْتَ* — Al-A'mash *وَكَانَ*. See Ubai and Ibn Mas'ūd.

71: *فُنِحَتْ أَبْوَابُهَا* — Ibn Khuthaim *فَتَحْنَا أَبْوَابَهَا*. So also in v. 73.

## SŪRA XL

67/69: *وَمِنْكُمْ مَنْ يَكُونُ شُبُوحًا* — Ibn Khuthaim *شُبُوحًا*. See Ibn Mas'ūd.

## SŪRA XLII

5/3: *تَكَادُ السَّمَوَاتُ لَتَصْدَعُ* — Ibn Khuthaim *تَكَادُ السَّمَوَاتُ يَتَفَطَّرْنَ*.

## SŪRA XLIII

26/25: *بَرَاءٍ* — Ibn Khuthaim *بَرِيٍّ* as Ibn Mas'ūd and al-A'mash.

72: *أُورِثْنَاهَا* — Ibn Mas'ūd *وَرِثْنَاهَا*. See also Ubai.

76: *الظَّالِمِينَ* — Ibn Khuthaim *الظَّالِمُونَ* as Ibn Mas'ūd.

## SŪRA XLIV

56: *طَعِمَ الْمَوْتَ* — Ibn Khuthaim *الْمَوْتُ* as Ibn Mas'ūd.

## SŪRA XLVI

12/11: *مُصَدِّقٌ* — Ibn Khuthaim *لَمَّا يَنْ يَدِيهِ* as Ibn Mas'ūd.

## SŪRA XLVII

24/26: *أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ فَيَقْضُونَ* — Ja'far as-Sādiq *أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ*.  
*مَا عَلَيْهِمْ مِنَ الْحَقِّ*.

## SŪRA XLVIII

10: *عَلَيْهِ اللَّهُ وَرَسُولُهُ* — Ibn Khuthaim *عَلَيْهِ اللَّهُ*. So Ibn Qais.

16: *يُسْلِمُونَ* — Ibn Khuthaim *يُسْلِمُوا* as Ubai and Ibn Mas'ūd.

## SŪRA XLIX

12: *لَا تَقْنَابُوا* — Ibn Khuthaim and al-A'mash *لَا يَغْتَبُ بَعْضُكُمْ بَعْضًا*.  
*أَنْفُسَكُمْ*.

13: *إِنْ أَكْرَمَكُمْ* — Ibn Khuthaim *وَحَبَّرَكُمْ*. See Ibn Mas'ūd.

## SŪRA L

5: *كَذَّبُوا لِمَا جَاءَهُمْ* — Ibn Khuthaim *كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ*.

So Abū Mijlaz and Mu'adh.

9: *وَنَزَّلْنَا* — Ubai *وَأَنْزَلَ*. So Zaid b. 'Alī and Ibn Qais.

## SŪRA LII

21: *وَاتَّبَعْنَاهُمْ* — 'Alī *وَاتَّبَعْنَاهُمْ*. So Zaid b. 'Alī and Abū 'Amr.

## SŪRA LVII

29: *لِكَيْلَا يَعْلَمَ* — Ibn Khuthaim *لِكَيْلَا يَعْلَمَ* as Ibn Mas'ūd.

## SŪRA LIX

4: *يُشَاقِقُ* — Ubai, Ibn Khuthaim and al-A'mash *يُشَاقِقُ*. See Ibn Mas'ūd.

5: *أَوْ تَرَكْنَاهَا فَاثِمَةً* — Ibn Khuthaim read here as Ibn Mas'ūd  
*وَلَا تَرَكْنَاهُمْ قَوْمًا*.

14: *أَشْبَتْ* — Ibn Khuthaim *شَتَّى*.

17: *خَالِدِينَ فِيهَا* — Ibn Khuthaim *خَالِدِينَ فِي النَّارِ* as Ibn Mas'ūd  
and Abū Mijlaz.

20: *وَأَصْحَابُ النَّارِ* — Ibn Khuthaim and Ubai *وَأَصْحَابُ النَّارِ*.

## SŪRA LXI

5: *لَمْ نُؤْذِنِي وَأَنَا رَسُولُ اللَّهِ إِلَيْكُمْ* — Ibn Mas'ūd *لَمْ نُؤْذِنِي*.

9: *أَرْسَلْنَا نَبِيَّهُ إِلَى عِبَادِهِ رَسُولًا* — Ibn Mas'ūd *أَرْسَلْنَا رَسُولًا*.

10: عَذَابِ الْيَمِّ — Ibn Khuthaim as Ibn Mas'ud and Ibn Dharr.

11: بِاللّهِ وَحْدَهُ وَرَسُولِهِ الَّذِي أَرْسَلَهُ إِلَيْكُمْ — Ibn Mas'ud and Ubai.

14: أَنْتُمْ أَنْصَارُ اللَّهِ — Ibn Khuthaim which was doubtless the reading of Ibn Mas'ud.

## SURA LXIII

4: كَانَتْهُمْ خُشْبٌ — Ibn Mas'ud and Ubai. So Ibn Qais.

5: تَعَالَوْا إِلَى اللَّهِ يَسْتَغْفِرَ لَكُمْ رَسُولُ اللَّهِ: — Ibn Mas'ud and Ubai  
عِنْدَ رَسُولِ اللَّهِ لِيَسْتَغْفِرَ اللَّهُ لَكُمْ.

## SURA LXV

6: وَإِنْ كُنْ أُولَتْ حَمْلٍ فَأَنْفِقُوا عَلَيْهِمْ حَتَّى وَانْفِقُوا — Ibn Mas'ud  
عَلَيْهِمْ مِمَّا رَزَقَكُمْ اللَّهُ حَتَّى.

## SURA LXVI

2: قَدْ جَعَلَ اللَّهُ كِنَارَهُ — Ibn Mas'ud  
لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ. آيَاتِكُمْ إِذَا دَخَلْتُمْ.

4: فَإِنْ وَلِيَهُ اللَّهُ — Ibn Mas'ud  
فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ.

## SURA LXVII

9: Others say Ibn Mas'ud read فَكَذَّبْنَاهُ مِنَّا نَذِيرٌ.

## SURA LXVIII

14: وَأَوْ كَانَ — Others say that Ibn Mas'ud read وَأَوْ كَانَ.

38: فِيهِ — Omitted by Ibn Ghazwān 'an Talḥa and Ibn Khuthaim.

51: لِيُزِيلَنَّكَ — Ibn Khuthaim لِيُزِيلَنَّكَ as Ibn Mas'ud.

## SURA LXIX

25: يَا لَيْتَنِي لَمْ أُعْطِ كِتَابِيَةً — Ibn Mas'ud  
أَوْتِ كِتَابِيَةً.

35, 36: Ibn Mas'ud read فَلَيْسَ لَهُ الْيَوْمَ \* فَكَيْسَ لَهُ شَرَابٌ إِلَّا مِنْ حَبِيمٍ تَجْرِي مِنْ عَيْنٍ مِنْ تَحْتِ  
الْحَبِيمِ \* وَلَيْسَ لَهُ طَعَامٌ إِلَّا مِنْ غَسِيلٍ.

## SURA LXXI

22/21: وَقَدْ مَكَرُوا يَا رَبِّ — Ibn Mas'ud

24: فَلَا تَزِدْ — Ibn Mas'ud

25: مِمَّا خَطَبَاهُمْ مَا أُغْرِقُوا — Ibn Khuthaim مِمَّا خَطَبَتْهُمْ أُغْرِقُوا.

See also Ibn Mas'ud.

28/29: لَوْلَا دَعَى — Some said that Ubai read لَوْلَا دَعَى.

## SURA LXXIV

33/36: إِذَا دُبِرَ — Others said that Ubai read إِذَا دُبِرَ as Ibn Abi 'Abla.

36/39: نَذِيرًا — Ibn Khuthaim نَذِيرٌ as Ubai and Ibn Abi 'Abla.

37/40: Ibn Mas'ud read here a Shi'a reading — نَبِيْنَا وَعَلَيْنَا هُمَا خَيْرٌ —  
الْبَشَرِ فَمَنْ شَاءَ مِنْهَا أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ.

## SURA LXXV

22: نَضْرَةٌ — Some said that Ubai read نَضْرَةٌ.

## SURA LXXVII

11: أُفْتِتْ — Others said Ubai read أُفْتِتْ as an-Nakha'i.

17: سَتِيْمٌ — Ibn Khuthaim سَتِيْمٌ as Ibn Mas'ud.

23: فَقَدَرْنَا — as 'Alī and the Madinans.

29: أَنْطَلَقُوا — Ubai أَنْطَلَقُوا (instead of at the beginning of v. 30).

## SURA LXXXI

11: كُشِطَتْ — Ibn Khuthaim كُشِطَتْ as Ibn Mas'ud and Ibn Abi 'Abla.

## SŪRA LXXXIII

34, 35: Ibn Mas'ūd read here *فَالآنَ أَنْتُمْ مِنْهُمْ تَضْحَكُونَ \* أَنْتُمْ عَلَى الْأَرَائِكِ تَنْظُرُونَ*.

## SŪRA LXXXIV

9: *يَنْقَلِبُ* — Ibn Khuthaim *يَقْلُبُ*. So Zaid b. 'Alī and Mu'adh.

## SŪRA LXXXV

3: *شَاهِدِ عَلَيْهِمْ* — Ibn Mas'ūd *شَاهِدِ*.

4: *الْأَخْدُودِ* — Ubai *أَتَّخَذُوا*. So Mu'adh and Abū's-Sammāl.

13: *يُبْدِي* — Ubai *يَبْدَأُ*. So Ibn Qais and Abū Ḥaṣīn.

## SŪRA LXXXVII

8: *فَسَيَسْرِكُ* — Ibn Mas'ūd *وَيَسْرِكُ*.

## SŪRA LXXXIX

17/18: *تُكْرِمُونَ* Ubai read *يُكْرِمُونَ* as the Baṣrans, and so in the succeeding verses *يَحْضُونَ* for *يَحْضُونَ*, *يَأْكُلُونَ* for *يَأْكُلُونَ* and *يُحِبُونَ* for *يُحِبُونَ*.

## SŪRA XCII

3: *وَمَا خَلَقَ الذَّكَرَ* — Ubai *خَالِقِ الذَّكَرِ* as Ibn Qais and Abū Mijlaz. See also Ibn Mas'ūd's reading.

15: *يُصَلِّهَا* — Ubai and Ibn Khuthaim *يُصَلِّهَا*.

## SŪRA XCIV

6: Ibn Khuthaim omitted the verse, as did Ibn Mas'ūd.

## SŪRA XCV

2: *سَيِّئِينَ* — 'Alī and Ibn Ghazwān an Ṭalḥa *سَيِّئِينَ*. See Ibn Mas'ūd.

## SŪRA XCVI

16: Ibn Khuthaim as Ubai *النَّاصِيَةِ الْكَاذِبَةِ الْحَاطِئَةِ*.

## SŪRA XCVIII

5/4: *دِينَ الْقِيَمَةِ* — Ibn Khuthaim *الْقِيَمَةِ* as Ibn Mas'ūd.

## SŪRA XCIX

4: *أَنْبَاءَهَا* — Ibn Khuthaim *أَخْبَارَهَا*. So read by Abū Mijlaz.

## SŪRA CVII

5: *سَاهُونَ* — Ibn Khuthaim *لَاهُونَ* as Ibn Mas'ūd.

## SŪRA CX

1: Some said Ubai read *فَتَنَحَّى اللَّهُ وَاللَّيْلُ* as Ibn 'Abbās.

## CORRIGENDA

This list of Corrigenda is unfortunately far longer than it has any business to be, but that is no reflection on the Printer, who has taken extraordinary care over the work. Proof correction was made somewhat more difficult by the distance between editor and printer, which made it impossible to see a final proof. Also owing to some mechanical trouble quite a number of vowel signs which were perfectly correct in the proof-sheets, have either fallen off or shifted in the process of printing off the sheets. Where these are important they have been included in these Corrigenda. For the others the carelessness of the editor must be held responsible. This list would have been still longer had it not been for the kindness of Prof. WESSING of Leiden who gave the time and took the trouble to read a first proof before the sheets were sent on to me, and to my wife who read with me both parts of the book in proof, and to whose keen eye, indeed, most of the corrections here given are due.

p. 11, l. 31 for Tradionist read Traditionist.

p. 25, l. 14 ,, صَمَّ read صَمٌّ.

p. 26, l. 17 تَعِيشُوا. The word appears thus in the source, but is probably to be read تَعِيشُوا.

p. 27, l. 25 for يَهُودِيَّأ read يَهُودِيَّأ.

p. 30, l. 8 ,, كَثِيرٌ ,, كَثِيرٌ.

p. 31, l. 19 ,, السَّسْ ,, السَّسْ.

p. 34, l. 2 ,, الَّذِينَ ,, الَّذِينَ and so often.

p. 35, l. 23 for يَصَلِّي read يَصَلَّى.

p. 36, l. 15 ,, فَأَصْلَحُوا ,, فَأَصْلَحُوا.

l. 25 ,, فَأَمُوا ,, فَأَمُوا and so on p. 39, l. 10.

p. 38, l. 9 ,, كَالْمَعْلَقَةِ ,, كَالْمَعْلَقَةِ.

p. 39, l. 5 ,, وَالنَّطِيجَةِ ,, وَالنَّطِيجَةِ.

p. 40, l. 10 ,, عَقْدَتِ ,, عَقْدَتِ.

l. 19 ,, الْغُفُورُ ,, الْغُفُورُ.

p. 41, l. 4 ,, بِالْعُدُوِّ ,, بِالْعُدُوِّ.

p. 42, l. 18 ,, آيَةٍ ,, آيَةٍ.

p. 43, l. 7 ,, الْخَيْطِ ,, الْخَيْطِ.

p. 44, l. 20 ,, وَلَا ذِمَّةَ ,, وَلَا ذِمَّةَ.

l. 25 ,, يُضِلُّ - يُضِلُّ read يُضِلُّ - يُضِلُّ.

p. 47, l. 2 ,, سِدَائِكَ read سِدَائِكَ.

l. 16 ,, تَسْتَلْنِ ,, تَسْتَلْنِ.

p. 48, l. 18 ,, يَلْعَبُ ,, يَلْعَبُ.

p. 53, l. 23 ,, وَالنَّخِيلِ ,, وَالنَّخِيلِ.

p. 55, l. 7 ,, ..... السَّمَوَاتُ read لَهُ الْآرْضُ ..... السَّمَوَاتُ لَهُ الْآرْضُ.

p. 56, l. 23 ,, تَأْتِيَهُمْ read تَأْتِيَهُمْ - بَلْ - تَأْتِيَهُمْ يُرِيدُونَ.

p. 60, l. 26 ,, يَحْلَنَ عَلَيْكُمْ read يَحْلَنَ اللَّهُ لَا عَلَيْكُمْ.

p. 61, l. 19 ,, يَخْصِفَانِ read يَخْصِفَانِ.

p. 62, l. 21 ,, جَدَّتِ ,, جَدَّتِ.

p. 65, l. 19 ,, نَبِيٍّ ,, نَبِيٍّ.

- p. 66, l. 8 for نَزَلَ read نَزَلَ.
- p. 68, l. 25 " أَهْلُ بَيْتِكَ وَمَنِ اتَّبَعَكَ مِنْ أَهْلُ بَيْتِكَ مِنْ " read أَهْلُ بَيْتِكَ مِنْ.
- p. 69, l. 13 " فَتَهَكَّكَ. Some said read Some said فَتَهَكَّكَ.
- p. 71, l. 2 " نُرَى read نُرَى.
- p. 76, l. 13 " فَبَرَى " فَبَرَى.
- p. 78, l. 9 " يُؤْمِنُونَ " يُؤْمِنُونَ.
- p. 80, l. 25 " نَزَلَ " نَزَلَ.
- p. 81, l. 11 " نَعَجَةٌ " نَعَجَةٌ.
- p. 82, l. 16 " يَخَابَهُ " يَخَابَهُ.
- p. 84, l. 25 " شَيْءٌ " شَيْءٌ.
- p. 85, l. 9 " وَإِنَّ لِي " وَإِنَّ لِي.

l. 17. 7/5. This reading is out of place here, and should

be read in place of يُوحَى إِلَيْكَ in v. 3/1.

- l. 20 for وَيَقْدِرُهَا read وَيَقْدِرُهَا.
- l. 24 " لَا عَدِيلَ بَيْنَكُمْ " لَا عَدِيلَ بَيْنَكُمْ.
- p. 88, l. 11 " فَعَلْنَاهَا " فَعَلْنَاهَا.
- p. 90, l. 22 " مِنَّا " مِنَّا.
- p. 92, l. 3 " الْفَيْحَ " الْفَيْحَ.
- p. 95, l. 8 " تَنْفَعُ " تَنْفَعُ.
- l. 10 " أَتَبَاعَ " أَتَبَاعَ.
- p. 97, l. 20 " حَتْمَنَا " حَتْمَنَا.
- p. 100, l. 5 " قَوْمًا " قَوْمًا.
- l. 10 " مُخَالَفَةً مِنْ سَادَاتِكُمْ read مُخَالَفَةً مِنْ سَادَاتِكُمْ.

- p. 101, l. 4 for وَقَدْ read وَقَدْ.
- p. 102, l. 21 " 11: " 12:
- l. 22 " 12: " 11:
- p. 108, l. 3 " فَاَمَّا " فَاَمَّا.
- l. 18 " لَتَرْكَبَنَّ " لَتَرْكَبَنَّ.
- p. 109, l. 23 " تَتَلَطَّى " تَتَلَطَّى.
- p. 110, l. 20 " يَكُنْ " يَكُنْ.
- p. 111, l. 17 and 19 for الدَّهْرِ " الدَّهْرِ.
- p. 118, l. 20 for يَتَشَابَهُ " يَتَشَابَهُ.
- p. 123, l. 6 Read — فَأَيُّهَا — فَأَيُّهَا.
- l. 21 for يَفْرُقُونَ read يَفْرُقُونَ.
- p. 124, l. 10 " وَيَقْتُلُونَ " وَيَقْتُلُونَ.
- l. 21 " تَنَالُوا " تَنَالُوا.
- p. 127, l. 14 " لَا مَنِيْنَهُمْ " لَا مَنِيْنَهُمْ.
- p. 130, l. 7 " لَا الشَّيْطَانُ " لَا الشَّيْطَانُ.
- p. 131, l. 16 " Ibn Mijlaz " Abū Mijlaz, and so on p. 132
- l. 1 and 14: p. 140, l. 5.
- p. 133, l. 21 " يَقْبِلُوكَ " يَقْبِلُوكَ.
- p. 136, l. 13 " فَعَمِيَّتْ " فَعَمِيَّتْ.
- p. 138, l. 9 " وَآكُنْ " وَآكُنْ.
- p. 141, l. 26 " وَقَصَى " وَقَصَى.
- p. 143, l. 4 " سِيرَتِ " سِيرَتِ.
- p. 147, l. 1 " بِحُلَيْنَ " بِحُلَيْنَ.

- p. 147, l. 21 read **قُلْ رَبِّ أَحْكَمْ** — **قُلْ رَبِّ أَحْكَمْ**.
- p. 148, l. 11 for **نَبِيٍّ** read **نَبِيٍّ**.
- p. 154, l. 19 „ **خَطِيئَاتِهِمْ** „ **خَطِيئَاتِهِمْ**.
- p. 157, l. 1 „ **يَسْأَلُونَ** „ **يَسْأَلُونَ**.
- l. 12 „ **فَبَرِّئ** „ **فَبَرِّئ**.
- p. 158, l. 22 „ **نُجْزَى** „ **نُجْزَى**.
- p. 160, l. 8 „ **نُوحًا** „ **نُوحًا**.
- p. 161, l. 11 „ **هَلْ هُنَّ** „ **وَهَلْ هُنَّ**.
- p. 162, l. 11 read **قُلْ عَاجِبِي** or some said **قُلْ عَاجِبِي**.
- p. 164, l. 8 for **أَنْ نَعْمَلَ** read **وَأَنْ نَعْمَلَ**.
- p. 165, l. 16 „ **الْجَاهِلِيَّةِ** „ **الْجَاهِلِيَّةِ**.
- p. 167, l. 9 „ **ضَبْرِي** „ **ضَبْرِي**.
- p. 169, l. 12 for **الْأَرْضِ (bis)** „ **الْأَرْضِ**.
- p. 170, l. 3 „ **غَمْرًا** „ **غَمْرًا**.
- l. 10 „ **يَنْصُلُ** „ **يَنْصُلُ**.
- p. 175, l. 18 „ **رَقِيَّةً** „ **رَقِيَّةً** and for “Ibn Mas‘ūd” read “Ibn Khothaim”
- p. 180, l. 4 „ **قُلْ** read **قُلْ**.
- p. 195, l. 13 „ **يَطُوفَ** „ **يَطُوفَ**.
- p. 196, l. 5 „ **يُقْسِمُونَ** „ **يُقْسِمُونَ**.
- p. 200, l. 2 „ **هَيْئَتٍ** or **هَيْئَتٍ** „ **هَيْئَتٍ** or **هَيْئَتٍ**.
- p. 203, l. 9 „ **أَدْرَكَ** „ **أَدْرَكَ**.
- p. 206, l. 12 „ **أَفْعَقْتُمْ** „ **أَفْعَقْتُمْ**.

- p. 228, l. 20 for **أَمَّا** read **أَفْكَأ**.
- p. 232, l. 6 „ **وَأَصْلَوْهُ** „ **وَأَصْلَوْهُ**.
- p. 233, l. 2 „ **تَصْلُونَ** „ **تَصْلُونَ**.
- p. 249, l. 13 „ **وَالْأَصَالِ** „ **وَالْأَصَالِ**.
- p. 254, l. 9 „ **الطَّالِبِينَ** „ **الطَّالِبِينَ**.
- p. 257, l. 2 „ others **قُلُوبِهِمْ** „ others **قُلُوبِهِمْ**.
- p. 261, l. 4 „ **لَتَقْتُلَنَّ** „ **لَتَقْتُلَنَّ**.
- p. 263, l. 10 „ **وَلَنُرِيَهُمْ** as Ibn „ **وَلَنُرِيَهُمْ** see Ibn.
- p. 264, l. 19 „ **يَطُوفَانِ** „ **يَطُوفَانِ**.
- p. 265, l. 8 „ **وَيُضَيِّفُونَ** „ **وَيُضَيِّفُونَ**.
- p. 273, l. 11 „ **الْبَحْرِ** „ **الْبَحْرِ**.
- p. 274, l. 11 „ **فَأَعْقَبْتُمْ** „ **فَأَعْقَبْتُمْ**.
- p. 279, l. 21 „ **وَرَقِيبٌ** „ **وَرَقِيبٌ**.
- p. 280, l. 8 „ **يُخْرِجُ** read **يُخْرِجُ** and for **يُخْرِجُ** read **يُخْرِجُ**.
- l. 20 „ **يَخَافُ** read **يَخَافُ**.
- p. 281, l. 9 „ **سَيِّرًا** „ **سَيِّرًا**.
- p. 286, l. 9 „ **الْأَنْفَالِ** „ **الْأَنْفَالِ**.
- p. 288, l. 7 „ **تَسْتَكْمِلُكُمْ** „ **تَسْتَكْمِلُكُمْ**.
- p. 293, l. 4 „ **أَكَلَهُ** „ **أَكَلَهُ**.
- p. 295, l. 16 „ **أَعْيُنَ** „ **أَعْيُنَ**.
- p. 296, l. 19 „ **تُكَلِّمُهُمْ** „ **تُكَلِّمُهُمْ**.
- p. 297, l. 21 „ **إِلَيْكَ** „ **إِلَيْكَ**.
- p. 300, l. 12 „ **رَقِيَّةً** „ **رَقِيَّةً**.
- p. 301, l. 2 „ **النَّبِيَّ** „ **النَّبِيَّ**.

- p. 301, l. 13 for <sup>حَسِيمٌ</sup> read <sup>حَسِيمٌ</sup>.
- l. 25 " <sup>وَأَسْتَكْبَرُ</sup> " <sup>وَأَسْتَكْبَرُ</sup>.
- p. 306, l. 11 " <sup>تُكْذِبَانِ</sup> " <sup>تُكْذِبَانِ</sup>.
- p. 308, l. 6 " <sup>عَمْرٍ - نَيْبٍ</sup> " <sup>عَمْرٍ - نَيْبٍ</sup>.
- p. 310, l. 23 " <sup>رُفِيَّةٌ</sup> " <sup>رُفِيَّةٌ</sup>.
- p. 311, l. 10 " <sup>أَذْرَاكَ</sup> " <sup>أَذْرَاكَ</sup>.
- p. 312, l. 21 " <sup>خُسْرٍ</sup> " <sup>خُسْرٍ</sup>.
- <sup>أَعْصَارًا عَصْرًا</sup> read <sup>إِعْصَارًا أَعْصَرًا</sup>.
- p. 315, l. 4 " <sup>فَأَزَلَّهُمَا</sup> read <sup>فَأَزَلَّهُمَا</sup>.
- p. 322, l. 20 " <sup>وَأَعْطَتْ</sup> " <sup>وَأَعْطَتْ</sup>.
- p. 324, l. 2 " <sup>أُخْفِيَ</sup> " <sup>أُخْفِيَ</sup>.
- p. 334, l. 13 " <sup>عَوَجًا</sup> " <sup>عَوَجًا</sup>.